AN

EXPOSITION

VPON SOME SE-

lect Psalmes of David, *contei-*

ning great store of most excellent and *comfortable doctrine, and instruction for* all those, that (vnder the burthen of sinne) thirst for Comfort in *Christ Iesus.*

Written by that faithfull servant of God, *M.* ROBERT ROLLOK, *sometime* Pastour in the Church of Edinburgh:

And translated out of Latine into English, *by* C. L. *Minister of the Gospell* of Christ at *Dudingstoun.*

The number of the Psalmes are set downe *in the Page following.*

EDINBVRGH

PRINTED BY ROBERT *Walde graue* Printer to the Kings Majestie. 1600.

Cum Privilegio Regio.

A Table of the Psalmes expounded in this Booke.

Psalme	Third	Fol. 1.
	Sixt	Fol. 35
	Sixteenth	Fol. 80.
	Twentie three	Fol. 113.
	Thirtie two	Fol. 135.
	Thirtie nine	Fol. 202.
	Fourtie two	Fol. 229.
	Fourtie nine	Fol. 261.
	Fiftie one	Fol. 283.
	Sixtie two	Fol. 351.
	Sixtie fiue	Fol. 375.
	Eightie foure	Fol. 387.
	Hundreth Sixeetnth	Fol. 410.
	Hundreth Thirtie	Fol. 447
	Hundreth thirty seventh,	489.

TO THE RIGHT HONORABLE, GRAVE and Godlie Matrone,

LILIAS GILBERT, Spouse to M. IOHN PRESTOVN, of Fentoun-Barnes;—One of the Senatours of the Colledge of Iustice, and Collectour generall of Scotland. C. L. wisheth grace, mercy, and everlasting peace, passing all knowledge, from God the Father of our Lord Iesus Christ for ever. Amen.

HAVING long considered and advised with my selfe (because I was never yet accustomed to such matters) to whom I should dedicate this translation of the Exposition, (of that worthie seruante of GOD, of blessed memorie, M. ROBERT ROLLOK, who now resteth from his labour) vpon some select Psalmes; Yee, right honora-

ble, and dearely beloved in Christ, came first into my minde. The chiefe thing that mooved me thus to doe, was the discharge of my promise, wherein I was bound vnto you, ever since the booke came home (which was in Sommer last). At which time, I happening to reade vnto you a little of the Exposition vppon the 42. Psalme: Ye desired me very earnestly to translate the whole booke; which thing I granted to, and promised to performe. Behold therefore, my promise is now in the mercy and assistance of God fulfilled to you. And next, I being ever desirous to testifie my duetifull and thankfull minde vnto you (as one to whome I was, and is much beholden to in many respectes) I thought that there could be no better meane, then the dedication of this present worke, vvhich conteineth great store of most comfortable doctrines, as I truste ye shall confesse, when ye haue well perused the same, so that the onely reading thereof, may iustly commend it many waies, even to such as are of great learning, godlinesse,

and

and vertue. For if we respect the Author, it is God himselfe, who vsed DAVID and others, the penners of the said Psalmes, to be his instruments, that his owne in the day of their owne particular trouble and affliction should not lack store of Spirituall and heavenly comfort. And so it is the word of Consolation, the lampe of light, to leade the heauie harted, and casten-downe Christian, by reason of the troubled conscience, by the burthen of sinne, through the darke night and thick clowde of afflictions, to the throne of Gods mercy and grace. More-over, there are verie fewe heades of our Christian faith and religion, (as Faith, Repentance, Iustification, Sanctification, the Resurrection of his flesh, Eternall life, the nature, causes, and effects of Sinne Originall and Actuall, comfort for the heavie and sorrowfull soule, and sundrie such other poyntes) But they are most pithily, solidelie, and with great evidencie of the Spirite set downe here. Againe, if wee haue an eie to the partie, by

whose ministerie and labours, this Exposition was written: He was a man, as I may be bold to iestifie (being conversant with him, bothin Sanct-Andrewes, *and in this cittie, neere hand this twentie yeares by-gane) to whom the Church of GOD within this countrey, is as much beholden, as to any one instrument that ever GOD thrust out into his harueſt, in this Church of* Scotland, *being a man indewed with excellent and manifolde giftes of GOD; most diligent, earneſt, and painefull in imploying of the same; for bringing vp of the youth in godlineſſe, information and instruction in the Lord, beating downe of the adversaries, winning of people vnto God, edifying of the flocke of Christ, and shewing good example to other in his vpright conversation. And wee haue all iuſte cauſe to feare, that the taking away of such a worthie light, is a fore-runner of Gods severe iudgement to come vppon this sinfull Lande, which I am afrayde is neaver then we suppoſe. Hee vvas in in his life*

time

time a notable learned Doctour, and a moſte pithie Preacher of Chriſte crucifyed; Indued with as great humilitie, as ever I knewe man of our Nation; which is a rare gift in the more learned ſorte, (For knowledge puffeth vppe, *ſayeth the Apoſtle*) *and one vvhome I maye bleſſe the Lorde for his mercie in Chriſt Ieſus towarde mee, that ever I knewe, as being the eſpeciall inſtrument of GOD, that planted the knowledge of my Saviour in my hearte, vvhome I may call vvorthelie my Father and inſtructer, in the Lord Ieſus Chriſt. And vvoulde to GOD, that vve that are leſte behinde him, in this miſerable valley of teares, could learne to haue our delight as little ſet vppon this life, and thinges belonging thereto (vvhere our cittie and place of reſidence is not) as he had, vvhoſe onely care vvas hovv to enlarge the Kingdome of Chriſte, ever vvayting for the Cittie, vvhich is not buylded vvith the handes, But is everlaſting in the Heavens, as*

many

many a time, I haue heard him ſpeake. I ſay no more of him, for his workes alreadie ſet out, and the ſeminarie which he hath planted (I meane the Colledge of Edinburgh) *will continue his happie remembrance to the poſteritie to come. As concerning the tranſlation of the worke it ſelf, I haue dealt as ſimplie and faithfully, in turning it into* Engliſh, *as was poſsible, being content to expreſſe the authors meaning, in moſt eaſie and ſimple tearmes, keeping his owne phraſe of ſpeach, ſo far as I could attayne to. And ſo I humblie ſubmit the iudgement thereof, to your favorable acceptation, the obteining thereof, ſhall greatly increaſe my gladneſſe, in that I haue done any thing, whereby the Church of God, or any particular member thereof, is, or may be any whit edified. Receiue it therfore with as charitable a minde, as I doe willingly offer it, as a token of my Chriſtian duetie toward you; Whom I recommende to the Lord, and his grace in Ieſus Chriſt, beſeeching his holy and ſacred maieſtie, to con-*

continue his favour with you, your Husband (my Lor) and your posteritie, to your everlasting comfort in Christ, Amen.
From Edinburgh *the third day of* December 1599.

By yours to be commanded in
Iesus Christ,

C. L. Minister of the Gospel of Christ at *Dudingstoun.*

ANE EXPOSITION vpon the third Pſalme.

The Argvment.

A Pſalme of Prayer. Now the maker thereof, and the occaſion of the writing of it, is evident out of the Inſcription. *A Pſalme of* David (ſaith he) *when hee fledde through feare of his ſonne* Abſchalom. Looke the occaſion in the 2. booke of Sam. 15. Chapter, to the twenty Chap. at length opened vp. Then to returne to the matter, the Pſalme is compoſed of three partes. The firſt is ane heauie complaint, from the 2. verſe to the 4. Then is a glorying of Faith, through a feeling of the mercie and deliverance of God, which he appeareth to haue felt and taſted, while he made his complaint vnto the 8. verſe. Thirdly, there is a two-fold petition, The firſt for him ſelfe: The other for the whole people, vnto the end of the Pſalme.

The III. Pſalme.

1 A Pſalme of David when he fledde through feare of his ſonne Abſchalom.

2 *O Iehova, how many are mine adverſaries, many they are that riſe vp againſt me!*

3 *Many there are that ſay of my ſoule, there is no ſalvation for this man in God!* Selah.

The first part of the Psalme.

O *Iehova, how many*] The first part of the Psalme, is the complaint which aryseth, as it appeareth clearely, from a heart, partely oppressed by the grieuousnesse of afflictions; partly astonished through the multitude of enemies. For hee cannot sufficiently wonder at such a multitude so suddenly seduced by his sonne *Abschalom*: And therefore wondring and astonished at once, he repeateth this thrise, *How many are they*! Now the heauines of the affliction appeareth fullie of the degrees of the complaint: for he complaineth not only of many enemies, but of many enemies rising vp against him: And not that onely, but of many enemies, both blasphemous against God, and spiteful against himselfe; of whome they spake, as of one forsaken of God. Of this third and highest degree, this thing is to be perceived in Davids example, that God, even after such a maner vses to ex-

The grieuousnes of the affliction.

The cōmō church

exercise his owne, and those that are beloved of him, that they appeare to the world to be among the number of the reprobat, and of those that are forsaken of God. And this is not done without a cause, for the defections, yea, of every one that is most good, are many, and sinne appeareth many times to be sweete vnto the Elect. Therefore, God suffers them againe to taste, how bitter the fruit of sinne is: Yet notwithstanding in the mean time, hee so mitigateth this sense of the fruit of sinne, that he suffereth them not to feele at one time, and together, the whole sharpnes thereof: And he changeth so that part of that sense and bitternes, which he giveth to them to be tasted, that out of bitternes, he maketh sweetnes to come; out of that which is, by the owne nature the fruit and punishment of sin, he maketh a way as it were, of amendment of life, yea, vnto the very heauens themselues. This way to some Cause

man may appeare backward, that any by the Helles, ſhould paſſe vnto the heauens: Notwithſtanding God bringeth it to paſſe, which brought light out of darknes. Then mark next in this complaint, and in this example of DAVID, that every one of the godly vſes in their afflictiones to turne them ſelues at length vnto God. And that is a plaine proofe, if there were no more onely, that this puniſhment which is otherwiſe inflicted vpon ſinne, changeth the own nature: For at no time, the turning vnto GOD followeth the puniſhment, in ſo far as it is the puniſhment of ſin, whatſoever the Papiſtes prattle of temporall puniſhments and ſatisfactions (as they ſpeake:) But after what maner now at laſt doth DAVID convert himſelfe vnto God? For the godly man afflicted many waies vſeth to turne himſelfe vnto God; for either by confeſſion of his ſinnes, or by ſeeking deliverance from the preſent

ſent affliction, or finally, by complayning and quarrelling with God, he turneth himſelfe vnto him. Now DAVID in this Pſalme turneth himſelfe vnto God by complayning and lamenting, not indeede that he acknowledgeth not his ſinne together with his deſerving, to wit, that he is juſtlie through his owne procurement afflicted after that maner. For we reade not that DAVID thus complaineth in any other place, that hee vndeſervedly ſuffered any thing of his God. In ſome other place I grant he complaineth, that he ſuffered many things of men and of his enemies, but in no place he maketh moane that hee ſuffered any thing vndeſervedly at Gods hands. Moreover, it is manifeſt ynough by his own wordes in this place, of what thing he complayneth: For he complayneth not only of the multitude of his enemies but alſo of the over-grieuouſneſſe of the affliction: As if any childe chaſte-

David complayne what ons is.

whose ministerie and labours, this Exposition was written: He was a man, as I may be bold to testifie (being conversant with him, bothin Sanct-Andrewes, *and in this citie, neere hand this twentie yeares by-gane) to whom the Church of GOD within this countrey, is as much beholden, as to any one instrument that ever GOD thrust out into his harueſt, in this Church of* Scotland, *being a man indewed with excellent and manifolde giftes of GOD; most diligent, earneſt, and painefull in imploying of the same; for bringing vp of the youth in godlineſſe, information and instruction in the Lord, beating downe of the aduersaries, winning of people vnto God, edifying of the flocke of Christ, and shewing good example to other in his vpright conuersation. And wee haue all iuſte cauſe to feare, that the taking away of ſuch a worthie light, is a fore-runner of Gods ſeuere iudgement to come vppon this ſinfull Lande, which I am afrayde is neaver then we ſuppoſe. Hee vvas in in his life*

time

time a notable learned Doctour, and a moſte pithie Preacher of Chriſte crucifyed; Indued vvith as great humilitie, as ever I knewe man of our Nation; which is a rare gift in the more learned ſorte, (For knowledge puffeth vppe, *ſayeth the Apoſtle*) *and one vvhome I maye bleſſe the Lorde for his mercie in Chriſt Ieſus towarde mee, that ever I knewe, as being the eſpeciall inſtrument of GOD, that planted the knowledge of my Saviour in my hearte, vvhome I may call vvorthelie my Father and inſtructer, in the Lord Ieſus Chriſt. And vvoulde to GOD, that vve that are leſte behinde him, in this miſerable valley of teares, could learne to haue our delight as little ſet vppon this life, and thinges belonging thereto (vvhere our cittie and place of reſidence is not) as he had, vvhoſe onely care vvas hovv to enlarge the Kingdome of Chriſte, ever vvayting for the Cittie, vvhich is not buylded vvith the handes, But is everlaſting in the Heavens, as*

many

ANE EXPOSITION vpon the third Pſalme.

THE ARGVMENT.

A Pſalme of Prayer. Now the maker thereof, and the occaſion of the writing of it, is evident out of the Inſcription. *A Pſalme of* David (ſaith he) *when hee fledde through feare of his ſonne* Abſchalom. Looke the occaſion in the 2. booke of Sam. 15. Chapter, to the twenty Chap. at length opened vp. Then to returne to the matter, the Pſalme is compoſed of three partes. The firſt is ane heauie complaint, from the 2. verſe to the 4. Then is a glorying of Faith, through a feeling of the mercie and deliverance of God, which he appeareth to haue felt and taſted, while he made his complaint vnto the 8. verſe. Thirdly, there is a two-fold petition, The firſt for him ſelfe: The other for the whole people, vnto the end of the Pſalme.

THE III. PSALME.

1 A Pſalme of DAVID when he fledde through feare of his ſonne ABſchalom.

2 *O Iehova, how many are mine aduerſaries, many they are that riſe vp againſt me!*

3 *Many there are that ſay of my ſoule, there is no ſalvation for this man in God!* Selah.

The first part of the Psalme.

O *Iehova, how many*] The first part of the Psalme, is the complaint which aryseth, as it appeareth clearely, from a heart, partely oppressed by the grieuousnesse of afflictions; partly astonished through the multitude of enemies. For hee cannot sufficiently wonder at such a multitude so suddenly seduced by his sonne *Abschalom*: And therefore wondring and astonished at once, he repeateth this thrise, *How many are they*! Now the heauines of the affliction appeareth fullie of the degrees of the complaint: for he complaineth not only of many enemies, but of many enemies rising vp against him: And not that onely, but of many enemies, both blasphemous against God, and spiteful against himselfe; of whome they spake, as of one forsaken of God. Of this third and highest degree, this thing is to be perceived in Davids example, that God, even after such a maner vses to ex-

The grieuousnes of the affliction.

The comō church

exercise his owne, and those that are beloved of him, that they appeare to the world to be among the number of the reprobat, and of those that are forsaken of God. And this is not done without a cause, for the defections, yea, of every one that is most good, are many, and sinne appeareth many times to be sweete vnto the Electe. Therefore, God suffers them againe to taste, how bitter the fruit of sinne is: Yet notwithstanding in the mean time, hee so mitigateth this sense of the fruit of sinne, that he suffereth them not to feele at one time, and together, the whole sharpnes thereof: And he changeth so that part of that sense and bitternes, which he giveth to them to be tasted, that out of bitternes, he maketh sweetnes to come; out of that which is, by the owne nature the fruit and punishment of sin, he maketh a way as it were, of amendment of life, yea, vnto the very heauens themselues. This way to some

Cause

man may appeare backward, that any by the Helles, ſhould paſſe vnto the heauens: Notwithſtanding God bringeth it to paſſe, which brought light out of darknes. Then mark next in this complaint, and in this example of DAVID, that every one of the godly vſes in their afflictiones to turne them ſelues at length vnto God. And that is a plaine proofe, if there were no more onely, that this puniſhment which is otherwiſe inflicted vpon ſinne, changeth the own nature: For at no time, the turning vnto GOD followeth the puniſhment, in ſo far as it is the puniſhment of ſin, whatſoever the Papiſtes prattle of temporall puniſhments and ſatisfactions (as they ſpeake:) But after what maner now at laſt doth DAVID convert himſelfe vnto God? For the godly man afflicted many waies vſeth to turne himſelfe vnto God; for either by confeſſion of his ſinnes, or by ſeeking deliverance from the preſent

sent affliction, or finally, by complayning and quarrelling with God, he turneth himselfe vnto him. Now DAVID in this Psalme turneth himselfe vnto God by complayning and lamenting, not indeede that he acknowledgeth not his sinne together with his deserving, to wit, that he is justlie through his owne procurement afflicted after that maner. For we reade not that DAVID thus complaineth in any other place, that hee vndeservedly suffered any thing of his God. In some other place I grant he complaineth, that he suffered many things of men and of his enemies, but in no place he maketh moane that hee suffered any thing vndeservedly at Gods hands. Moreover, it is manifest ynough by his own wordes in this place, of what thing he complayneth: For he complayneth not only of the multitude of his enemies but also of the over-grieuousnesse of the affliction: As if any childe chaste-

David complayne what ent is.

ned of the father complaining that he is over rigourouſly handled: Albeit in the meane time that is true, that GOD never tempteth his owne aboue that they are able to ſuſteine: *For hee will not ſuffer you to bee tempted aboue that you bee able, but will euen giue the iſſue with the temptation, that yee may bee able to beare it.* 1. Cor. 10. 13. I grant he burdeneth the reprobat aboue, that they are able to beare: and therefore CAINE, Geneſ. 4. 13. complayneth: *That his puniſhment is greater, then that he is of ſtrength to beare.* But God tempteth not his owne ſo; albeit ſometimes it appeareth ſo vnto them, becauſe of the infirmitie of our nature. I praye you, what meneth that, that a man euen in the middeſt of his tentations (I ſpeak of the godlie) while hee hes his recourſe vnto god, feeleth, that in ſome part he is eaſed of his burthen; & that he feeleth with ſighes that cannot be expreſſed a joy invtterable? What other

The tentation of the godly.

other thing I pray you, is meant by that matter, but that while the godly hes their refuge vnto God, their tentation is asswaged, and that after a sort they slide and escape out of the midst of tentation (to speake so with the Apostle.) The vngodly whiles they are punished of God, they feele not indeede that, neither is there a way made open to them vnto God: Therefore the burthen of the wrath is heavier then they are able to beare. Of which thing also, CAIN. Genes. 4.14. complayneth, who beside that he was condemned to banishment, & casten out of the Church, hee was also casten out from the face of God. But this complaynt of DAVID is yet a little more diligently to be examined of vs, and finally, it must be taken heede to, from what mind it proceeded. The beginning of this complaint, clearely manifesteth the selfe of this familiar maner of doing with God, which is easilie perceived in

The tentation of the wicked.

DAVIDS complaint. For ſuch a familiar faſhion of dealing with God, ſheweth that this complaynte came not from the Spirit of man. For the Spirite of man durſt never yet compeir before God and his judgement ſeate: For howſoever otherwaies it appeare to be fearce, notwithſtanding, it trembleth and ſhaketh at the ſight of God. Wherefore of neceſſitie, this ſo familiar a complaint muſte proceed from the Spirit of God himſelfe. They call this Spirite, the Spirite of adoption, which as PAVLE ſpeaketh, Rom. 5.5. powring out into our harts that fatherlie loue of God. teſtifieing therewithal, that we ar the ſons of God: & therfor it openeth our mouth that we cry *Abba, father*, & that in our affliction we complaine vnto God. For this is it which the Apoſtle ſpeaketh. Rom. 8.26. *The Spirite it ſelfe maketh requeſte for vs, with ſighes that cannot bee expreſſed.* From this Spirit therefore this ſo famili-

ar a complaynt of afflicted DAVID commeth: For except this ſpirit, and ſome ſenſe of the fatherly loue of God be preſent; as in the meane time I grant vnto you that it may be, that ſome man will ſhout and howle in afflictiones, and roare according to the cuſtome of Lyons & wildbeaſtes, as DAVID ſpeaketh of himſelfe, Pſal. 32. at which time in troubles, he is not ſo tuitched with this feeling of the fatherly loue of God: Neverthe-leſſe, that a man may familiarly turne himſelfe vnto God, and complaine vnto him as vnto a father, of the grie-vouſneſſe of the affliction: no maner of way can it come to paſſe, except this Spirit be preſent, and that there be ſome ſenſe of the fatherly loue of God. A ſervant that onely feareth his maiſter becauſe of wrath, and there-with loveth him not alſo; neither yet on the other ſide feeleth that he is beloved of his maiſter, while he is beaten by his angrie maiſter, hee tur-

Servile & onely feare

neth

neth not vnto him, hee quarrelleth not with him familiarlie: but as his maister handleth him inhumanelie; so he complayneth, not so muchaccording to the maner of men; as hee roareth and howleth like vnto wilde beastes, without all sense of the loue of his maister. But the sonne, who is touched with a sense of his fathers loue, in the midst of the chastening, he turneth him vnto his father, and quarrelleth with him familiarly. So the afflicted childe of God, quarrelleth with God his father; of whome he feeleth himselfe much more loued, yea, euen then while he is afflicted be Gods hand, then any naturall sonne whosoeuer can be beloved of his father. Hee feeleth also God the father to suffer together with him, & to be commoved by the self same afflictions of his, which otherwise hee him selfe sendeth vpon him: euen as a father is touched with a compassion in the very meane time, while he

is

is chastising his sonne; notwithstanding that of necessitie he is compelled to chastise his sonne; specially, to the ende he should not grow worse by libertie and impunitie. And so to this place wee haue spoken of DAVIDS complaynt, which we ought to follow in our afflictiones: in which certainlie, we should endeuour, that ther be ever present with vs, a sense of the loue of God, in Christ Iesus. But so far as concernes the person of DAVIDS enemies; you haue in them, not onely an example of blasphemie against God, but of extreame malice against men, who spare not so much indeede the soule, or the other life, in so far, as they indevour altogether, to cut away the hope of Gods helpe. In which thing also, ye see their wonderfull blindnesse, who thinke that the godly are altogether left by God in the meane time when they are afflicted of him, yea, and also that they themselues are stirred vp by God to de-

destroy and vtterlie to overthrowe them: like as that blasphemous lowne *Rabschake* gloried against the people of God. 1. King. 18. 25. Am I nowe come vp without Iehova vnto this place to destroy it? Iehova hes saide vnto me, Go vp against this land and destroy it. And thus much haue wee spoken of the first part of this Psalme.

4 *But thou Iehoua art a buckler about me, my glorie, & he who listeth vp mine head.*

5 *I crying vnto Iehova with my voice he answered me out of the mountaine of his holines,* Selah.

6 *I layd me downe and slept, I awakened, because Iehoua susteined me.*

7 *I will not be affrayd for ten thousands of the people, which standing round about mee, haue pitched their tentes against mee.*

The other part of the Psalme.

BVt thou Iehova] The second parte of the Psalme, in which, through the sense of the presence and help of God, albeit hee was not yet in effect de-

delivered, notwithstanding he glorieth, as if hee were euen now delivered; For he had scarse complayned vnto God, when hee felt some presence and protection of his before hand. For surely no man wil haue his recourse vnto God in Iesus Christ, before he first in some measure feele his helpe: *Come vnto mee* (saith hee Matth. 11 28.) *all yee who are wearie and burdened, and I will make you to rest.* But what are these helpes, to the ende we may come to the particular, which DAVID felt to come from God, in the time he had his refuge to him. DAVID being disarmed, fledde from his sonne *Abschalom*; now he felt God as a buckler to cover and protect him whollie over. Hee was in shame, hee felt God to be vnto him Glorie. He lay prostrate; he felt God lifting vp his head. And to speake it in a word; hee felt God to supplie all that wanted in him. The matter is so then, surely thou shalt want nothing,

David miserie & gloria.

which

which that onely one God ſhall not furniſh, if thou haue thy refuge to him: yea, thou ſhalt alſo feele him only to be all vnto thee. Deſireſt thou wiſedome? he ſhall be wiſedome vnto thee: deſireſt thou glorie? He ſhal be glorie vnto thee: Deſireſt thou riches? hee ſhall be riches vnto thee. Finally, he ſhalbe vnto thee al things that thou deſireſt. Moreover, DAVID whiles he felt theſe things, he holdeth them not within himſelfe, but the things he feeleth, he ſpeaketh out, & profeſſeth them firſt before GOD. This ſenſe of the mercie of God, it cannot be altogether ſuppreſſed and reſtrayned, but it will burſt foorth in an open confeſſion. For ſo both God himſelfe is glorified, and he who hes that ſenſe, receiueth the greater conſolation; eſpecially, the ſenſe of the mercy of God, being inlarged by the confeſſion. For how much the more we vtter foorth that ſenſe of Gods mercy in our harts, ſo much more it grow-

The feeling of the mercy of God.

groweth and is enlarged. But hee who never at any time ſpeaketh a word, either with God, or men of the mercy of God in Chriſt Ieſus: this man by his ſilence declareth plainely ynough, that he is not touched as yet with that ſenſe of the mercy of God, with which it became him to be touched. *I crying out*] Hee goeth forward in his glorying; and as firſt hee had profeſſed before God himſelfe, that feeling of his mercy: ſo turning himſelfe vnto men, hee commendeth the ſame vnto them, beginning firſt from the manner and faſhion, whereby hee had apprehended the mercy of God. Then in following out every particular parte of the mercy. For ſo it commeth to paſſe, that both God is more glorified, and men are alſo more edified through that example of the mercy of God toward him: for no notable mercy of God is beſtowed vppon anie for his owne cauſe only, but alſo for the cauſe

The acknowledging of the mercy gotten.

of

of others, that others also by his example may be turned vnto God, and may purchase mercie. Wherefore (saith PAVLE 1. Tim. 1. 16.) *For this cause hee receiued mee to mercie, that Iesus Christe should first shewe on mee all long suffering, vnto the example of them, which shall in time to come beleeue in him, vnto eternall lyfe.* Therefore the Prophet beginneth from that reason, whereby he had apprehended mercy. Now it is perceiued in conuersion vnto God & prayer; to the ende, that no man should thinke that God giveth grace to that man that seeketh it not, or that hee openeth the heavens to the man that knocketh not, let be, to the contemner or refuser of the grace offered. For God will haue our faith exercised after that fashion: albeit otherwaies he giveth vs not, yea, the leaste thing that can bee, because of our prayers, as for any deserving cause.

He aunswered] To vvit, out of his heaven-

heavenly ſanctuarie, yea, and out of the earthly alſo, vnto which his viſible preſence was then tyed. This is ſubjoyned, that all may know that they ſeeke no ſooner any thing from God, according to his will, but hee wil ſurely therwith anſwere them in ſome meaſure: and ſo they may bee incouraged from the verie ſucceſſe of the prayer, to conceiue prayers thereafter. Alſo, wee ſhall ſee that it cannot be otherwiſe, but God ſhall preſently anſwere to our petition, if we conſider from whence the ſame is: now it commeth from Gods own ſpirit it ſelfe; and ſo it is not poſſible but God will heare his owne Spirit. Wherefore PAVLE. Rom. 8. 27. 28. after he had ſaid that *the Spirit maketh requeſt for vs, with ſighes that cannot be expreſſed*, preſently he ſubjoynes, *that God knoweth the meaning of his owne Spirit*: As if he ſhould ſay, God muſt of neceſſitie heare the interceſſion of his owne Spirite, and anſwere to

the desire thereof. From whence I pray you is that, that with sighes that cannot be vttered, of which the Apostle speaketh, we feele therewith, that invtterable ioy, and so wee come from God as if we were satisfied: yea euen then, when that self same thing is not as yet gotten, which hes bene sought of him: Surely, none otherwise, but from thence that God hes aunswered our petition. For so God vseth, stirring vp in our harts, a certaine vnspeakable joy, to aunswere vs when we call. And this sense is more then all those earthly thinges, more then this present life, yea & al things belonging thereto: Wherefore hee hath purchased more at Gods hands, who hath felt this joy, then he who hath gotten this present life from God, and all things necessarie to the same. But now we haue in the end of the next verse, what God answered to DAVID, when he sayeth. *Iehova sustaineth me*] Therefore God aunswe-

red

red not so much by word as by deed, then when he vpheld David: Which thing he spake before in more words. [*Thou art my buckler about mee, my glorie, and he that lifteth vp mine head,*] He comprehendeth the same thing in one worde hereafter. [*He susteined me*] saith he, whereby hee meaneth that sense of Gods protection, in the midst of persecution. [*I layd me downe*] Now hee commendeth the effecte which followed so gentle an answer of God, of the which he spake immediatlie before. And it is indeede, ane certaine securitie of the mind, which he leaveth to be perceiued be the effects. Now there are in it, that he laie downe, that he sleeped, and that hee awakened out of sleepe. For as when the minde of any man is troubled through any present daunger, either he goeth not to bed, or if he goe to bed, he sleepeth not quietly, neither yet wakeneth he softly, if peradventure he sleepe: So when the minde is quiet, then indeed a man goeth to

The effect of Gods mercy.

bed, he ſleepeth ſecurely, hee awaketh ſoftly: Wherefore ſome deepe ſecuritie of minde, is manifeſted by thoſe effectes, yea, and that a ſpirituall reſt. The thing therefore that maketh a minde ſecure in troubles, you ſee it to be Gods preſence, and a feeling of his helpe. Therefore the Apoſtle hath theſe wordes. Rom. 8. 31. *If God be on our ſide, who ſhall be againſt vs?* For he felt that quietnes of mind through Gods preſence, which made him thereafter, to provoke whatſoever enemies of his ſalvation. Alſo that is worthie of conſideration, in what meaning the Apoſtle in that place vnderſtandes God to be preſent with him. After that he had fullie rehearſed all Gods benefites, having begunne at the firſt to the laſt in theſe wordes. Rom. 8. 29. 30. *Thoſe which he knew before he alſo predeſtinate, whom he predeſtinate, them alſo he called, whome hee called, thoſe hee iuſtifyed, whom he iuſtified, thoſe he glorifyed*: then he ſubjoyned, verſ. 13. *What ſhall wee*

we ſay to thoſe things? To the which interrogation, he anſwereth, *If God be on our ſide, who ſhall be againſt vs?* In which words, ſurely he hath brought in one ſumme, all the benefits before ſpoken of; all which eaſilie may bee brought to this: That God is with vs. Therefore Gods preſence is perceiued by his powerfulnes in calling, juſtifying, and glorifying of vs: So that if any man would know whether God be preſent with him or not, hee muſt ſee, whether if he be called, whether if he be juſtified, and by theſe, as by the meanes, he muſt aſcend to the Predeſtination, and fore-knowledge of God, which were from everlaſting. Then leaſt any ſhould doubt of theſe benefites, by which he declareth the Lord himſelfe to be preſent with vs, he bringeth vs to that gift of his ſon Chriſt, of al gifts the chiefeſt, and by an argument taken from the thing that is more, to that which is les, he concludeth thus, *He who ſpared*

How God is with vs.

not his onely ſonne, but gaue him for vs to death, how ſhall he not with him giue vs all things alſo? Therefore, you ſee that the Apoſtle reaſoneth, from Chriſt given, to all the reſte of the giftes: to the ende wee ſhould learne from thence, howe oft ſoeuer wee would know, whither God be preſent with vs by his benefites, ſo oft wee muſte haue our recourſe vnto Chriſt, & we muſt ſee, whither if wee be participant of Chriſt, of his death, of his reſurrection, without the which, ſurely wee haue no preſence of God with vs, no effectual power of God in vs. But to the end wee may returne hyther, from whence wee began: That is moſt certaine indeed, that the preſence of God, and that indeede by the ſelfe alone, maketh a man ſecure: which thing is ſo true, as if thou take away his preſence, man hath nothing in him but feare and horror, ſpecially when any grieuous affliction ſeazeth vpon him: Or if there be any ſorte of qui-

The effect of the gracious preſence of God.

quietneſſe of minde, that is none other thinge, but a fleſhlie ſecuritie, which is a token of the ſuddaine deſtruction to come. PAVLL ſayeth. 1. Theſſ. 5. 3. *When they ſhall ſay peace and ſafetie: then ſhall come vppon them ſuddaine deſtruction, as the trauel vpon a woman with childe, and they ſhall not eſcape.* Therefore, to the ende there may be a deepe ſleepe, and a ſofte wakening out of ſleepe, that is, that there be a true ſecuritie of minde, every man muſt take heede, that hee feele God preſent with him, preſent I ſay, when he goeth to bed, when he awaketh in the night: for our ſleepe ſhould bee no ſooner interrupted in the night, but we ſhould haue our recourſe vnto God: Albeit men commonly are chiefely diſtracted in the night, with the cares of this worlde, yea, with lighter and vayner tryfles. More-over, nothing hath more ſtrength, either to ſettle the minde in the night time, or to call it backe a-

gaine to ſleepe, and to refreſh the bodie with reſt, then that ſweete meditation vpon God. Finally, when the time of awaking commeth in the morning, everie man muſt take head that he finde God preſent with him, when he goeth foorth of the houſe, when hee commeth in againe, while he eateth, while he drinketh, while he is doing any thing, continually that preſence of God is to be ſought. Alſo wee haue God preſent at all times, if with our voyce we cry vnto Iehova, as DAVID did, or if alſo, when there is not place for the voyce, wee call vpon him with our hearte, which thing verely may be done, without hindring the moſt ſerious buſineſſe we haue ado, to leaue alſo that vnſpoken of, that this way ſpecially, all the honeſt adoes of this life, may be handled with a certain inutterable delight. Now the grounde of this preſence is Chriſt, without whoſe croce and ſacrifice, ſet before our eies, no entrie

is

is patent vnto God. *I will feare none e-vill*] In this verse, he enlargeth that securitie which he felt through Gods presence, while hee sayeth, that hee hath no cause to feare hereafter, no, not indeed ten thousands of his enemies. The amplifying therefore is partly from the time to come, partly, from the multitude of the enemies: As if he should say; Not onely was I secure, but also hereafter I will be so secure, that if ten thousandes of the people would pitch their tents about me, notwithstanding I will not bee shaken with fear. Of the which thing you learne, that this is the force of the quietnesse of the minde in God, that there is nothing which it is not able to over-come. From thence *Paule*, after he had numbred out many things, which are contrarie to vs in this life, such as were anguishes, oppression, and the rest; finally, hee subjoyned. Rom. 8. 36. 37. *Yea, in all those things we are more then conque-*

An other effect of Gods presence.

Dauids confidence exhorteth vs to invincible constancie

roure

rours through him who hath loued vs. Behold, you may see the grounde of this securitie and victorie: To wit, the loue of God in Christ. For when there is that sense of the loue of God in Christ, and consequently, any taist of that life to come (for this last followeth alway of that former) then in deede the childe of God is so caryed aboue al those thinges inferiour, that from on high he despiseth and contemneth them. Nowe the Apostle in the same place, bringeth in the cause why we are more then conquerours through the loue of God: *For I am perswaded* (saith he) *that neither death nor life*, &c. *is able to separate vs from the loue of God.* For if those things, which are reckoned out in that Chapter, might separate vs from the loue of GOD, then certainely, wee shoulde easilie fall vnder the burden through them. But seeing they are not able to bring that to passe that GOD in Christ should not loue vs, and wee

The cause brought out of the Apostle.

wee alſo feele that loue in Chriſte, and out of that loue, life: ſurely it will never come to paſſe, that thoſe things ſall vtterlie oppreſſe vs: But on the other, it falleth out directlie to the contrarie, that wee over come them all. DAVID therefore, to returne to him agayne, was ſo caryed away through the ſenſe of Gods preſence and loue, in the middeſt of perſecution; that hee ſecurelie deſpiſed all the contrarie power, as one, who had perſwaded himſelfe of that, that it was not able to ſeparate him from that loue of God in Chriſte, the ſenſe whereof indeede he had at that time. For it is not to bee thought that this voyce of DAVID, and his glorying, aroſe chiefelie of that ſecuritie, which hee had then perhaps of the certainty of the keeping of this life preſente: But much more of that ſecuritie, which he had of the certainty of that life to come, yea & that through the feeling

of

of the loue which is in Christ Iesus: For that is the differance betuixt the godly and others which stretch not their hope farther nor this life: Those are never at ease, neither yet can they glorie, except they be first sure of this life: yea, but the godly being vncertaine of this life, and certaine of that that is to come, through the feeling of the loue of God in Christ, they are in quiet rest, & do glorie, *Sadrach, Mesach,* and *Abeanego* Dan. 3. 16. aunswered so to *Nebuchad-nezzar* threatning them with all extreame torments whatsoeuer, *We are not carefull* (say they) *concerning this matter.* And thus much haue wespoken concerning the seconde parte of the Psalme. The glorying and commendation of the benefites of GOD, whereof the first was the sense of the help of God: the second, of the securitie past & to come, proceeding frō that sense of Gods help: Now followeth the third part of the Psalme.

The difference betuixt the godly and vngodly, concerning this life.

The sume of the second part

8 *Aryſe Iehova, ſaue me, my God, who hath ſtricken all mine enemies vpon the cheeke bone, thou haſt broken the teeth of the wicked.*

9 *Saluation it ſelfe is* to be aſcribed *to Iehova: let thy bleſsing be vppon thy people.* Selah.

ARyſe Iehova] The laſt part of the Pſalme, as wee haue ſpoken, in which DAVID, turning himſelfe againe vnto God; Firſt prayeth for himſelfe, that hee may be delivered from the preſent danger: Then for the people. Now he praieth for himſelfe in theſe words. *Aryſe* (ſaith he) *Iehova, ſaue me*] For ſo long as we feel not a full deliverance, we remember God ſo, as if he were vn-mindfull of vs, and did ſit idle in the heauens, caſting away all care of his owne vpon the earth. *Saue me* (ſaith he) *my God*] Embracing GOD as it were in his heart, he craveth that he would ſaue him: For when hee ſayeth [*my God*] he embraceth God, and by faith, appli-

The third part of the Pſalme.

The combat of faith

pli-

plyeth him to himself: now he doth, and speaketh this through the right of the covenant, in which God promised to be a God to *Abraham*, and to his seede. Genes. 17. 1. But if thou aske in this place, seeing now before he had gloryed in God, and in his presence, which also hee felt in his minde, in the middeste of afflictions: He gloryed, I say, against all his enemies, against life, against death: how commeth it to passe, that nowe he is so carefull of this life, and craveth so earnestly at God, that hee would deliver him out of the present danger? I answer, that this great securitie of the godlie, and the contempt of this present life, fighteth not among themselues. And the petitiones of this sorte, whereby they craue also the preservation of this life, alwaies with that condition, if it please God so, that he would grant the same to his owne glorie: for neither the godlie, while they haue a

Why David sure of eternall life, appeareth to be carefull of the present.

fore-

fore-taist of that other life, and leaning thereto, they glory againste all thinges; caste not in the meane time vtterly awaye the care of this life, and rashly powre out the same. For this present life, among the reste of Gods giftes is not the baseste. *Thou hast striken*] Hee mooveth GOD to his preservation in time to come, from the by-gane experience, in destroying of the enemies and wicked and therewith also filling them with shame; For it is thought to bee a shamefull thinge to bee striken vpon the cheeke bone, and to suffer the breaking of the teethe, that is, strokes vppon the face, and in the mouth. Obserue in this place twa linkes, as it were, of that fine Golden Chaine. which PAVLE linketh together, to witte, Experience and Hope. *Experience* (sayeth hee, Roms cap. 5. 3.) *bringeth out Hope*. This petition of DAVID, from byganeexperience, leaneth to the Hope of the pre-

preſent and temporall deliverance to be purchaſed. Albeit indeed I confeſſe that this is not a ſure hope, even that, to wit, which maketh not aſhamed, vnleſſe it be that hope of that everlaſting promiſed deliverance: For that is properly that hope which followes the experience of Gods deliverance, eſpecially, if there be a feeling, with that experience of deliverance of the loue of God in Chriſt Ieſus: Therefore the Apoſtle ſubjoyned in that place: *For the loue of God is powred out in our hearts by the holy Spirit*: As if he ſhould ſay, of neceſſitie this hope maketh not aſhamed, and it is ſure, ſeeing that experience, from which hope proceedeth, is eſpecially of the loue of God in Chriſt Ieſus. *Salvation it ſelfe*] Thereafter he prayeth for the people, yea, for that parte of the people which followed after *Abſchalom*, and was ſeduced of him. One would marvell, that DAVID in ſuch a great daunger of his life, is ſo mind-

mindfull in his prayer of the people, & ſalvation of others: For this would appeare to bee of a man that is ſet a part from all perill and daunger, not onely to reſpect himſelfe, or his own life, but alſo others, and the ſalvation of others. But it is to be knowne, that this is the diſpoſition of every member of that vniverſall body of Chriſt, that it is not onely touched with a ſenſe of the owne miſerie, but alſo it is commoved with a compaſſion of the reſte of the members of the ſame body: And looke how much the more it is touched with a ſenſe of the owne miſerie, ſo much the more it ſuffereth with the reſt, whom it ſeeeth to be miſerable. For he who never yet felt any miſerie, ſurely that man is vnmeet to pitie others, whom he ſeeth to be oppreſſed with miſery. Alſo, the reaſon of this petition is taken from the nature of God him ſelf. *To Iehova* (ſaith he) *is ſalvation to bee aſcribed*] as if he ſhould ſay: The nature

The reaſon of the laſt petition.

ture of Iehova, is to saue and to bee mercifull: So he declareth vnto God what his nature is: For there is none other reason more effectuall to moue God, then if you bring foorth vnto him his owne nature, especially, that whereby he is mercifull: For God delighteth chiefely in mercy, and aboue all thinges, in his owne nature he is most mercifull. *God is loue.* Ioh. 4 8. Now it is not possible that this can be done of vs, to wit, that we be able to bring out this his nature before him, especiallie that hee is mercifull, vnlesse wee travel diligently, first to see by the eyes of our soule, yea, and feele also surelie in our heart in some measure, that infinite Essence, Wisedome, Iustice, Power, and mercie of God, &c: Except wee holde vs content to prattle of an vnknowen thing, which wee haue never yet, neither seene nor felt. Wherefore, the knowledge of the nature of God, is chieflie most necessarie to conceiue earneſt

neſt prayer, and not onely the knowledge, but the ſenſe and feeling of the ſame. And wee muſt indevour all our life long, ſo much as is poſſible we may conceive in this finite that & narrow minde, that infinite majeſtie: To him therefore be all honour and glory, *Amen.*



THE ARGVMENT, Of the VI. PSALME.

This is a Pſalme of Prayer, and it is manifeſt out of the inſcription, that it was written by *David*. The partes thereof are two. The firſt is a petition, by which *David* being ſick, prayeth to God that he would remoove his anger and ſcourge, hee craveth earneſtly his mercie, & ſeeketh after ſalvation, from the ſeconde verſe, to the ninth. Then through a ſure faith, feeling the things that he ſought, he gloryeth againſt his enemies, of Gods taking heede vnto him, and of his bountifulneſſe vnlooked for, from the ninth verſe, to the end of the Pſalme.

THE VI. PSALME.

A Pſalme of DAVID (*committed*) to the Maiſter of muſick vpon the Violes (*to be ſong*) to a graue tune.

1 O Iehova, rebuke me not in thine an-

ger, neither chastise mee in thy burning wrath.

3 Iehova, be gratious vnto mee, because I am become feeble, heal me, Iehova, because my bones ar altogether troubled.

4 And my soule is greatly troubled, thou therefore, Iehova, how long!

5 Returne, ô Iehova, deliver my soule, saue me for thy mercies sake.

6 For in death the selfe, there is no remembrance of thee, who shall prayse thee in the graue?

7 I faynt in my mourning, I cause my bedde to swimme, all the night I make my bedde side to melt with my teares.

8 My eie through indignation, is consumed, it groweth olde, because of all my foes.

O Iehova] The firste parte of the Psalme, as we haue spoken. The petition: firste he prayeth that affliction may be remooved, Then he prayeth for prosperitie, as for deliverance and salvation. Also, with the petitiones, hee intermingleth the causes.

The first part conteineth the petition, the cause whereof hee adjoyneth.

First

Firſt, therefore hee prayeth, that the wrath of God may be remooved. *O Iehova* (ſaith he) *rebuke me not in thine anger, &c.*] DAVID, as it appeareth by his own words, being holden down with a grieuous ſicknes, hee conceiued in his minde that God was angrie againſt him, of the which it came to paſſe, that being now ſicke, hee is more troubled in mind, through the feeling of Gods wrath, then in the body, through the feeling of the ſickneſſe. For, that we ſpeake ſomewhat of the wrath of God, it is intollerable, for it is not poſſible that hee can be ſatisfied, vnleſſe it be with the everlaſting puniſhment of that man who is out of Chriſt. It is not the ſickneſſe of one, two, or mo yeares, not of a thouſand yeares, that can ſatiſfie the angrie God, if you be found out of Chriſt, but thou muſt be puniſhed for evermore. And even as the wrath of God in the ſelfe is intollerable, ſo the ſenſe of the fleſh, and of this corrupt

The common place of Gods anger.

rupt nature conceiveth it to be vn-appeaſeable, & to be mixed with no kinde of mercy; of which thing *Cain* complayneth. Gen. 4. 13. *My puniſhment is more* (ſaith hee) *then that I am able to beare.* But certainely, prophane *Cain*, lyeth againſt God, and againſt his nature. *For where ſinne aboundeth, grace aboundeth much more*, If the minde could be brought on earneſtly to ſeeke the ſame: For then it ſhall feele the wrath of God in Chriſt pacified, which the fleſh & corrupt nature feeleth vn-appeaſeable. DAVID therefore, to returne vnto him, having once felt this wrath of God, was more troubled through the ſenſe of the wrath, then through the ſenſe of the moſt grievous ſickneſſe: hee craveth then, that not ſo much the ſickneſſe be remooved from him, as the feeling of the wrath; and he doubleth that petition, as one who was deeply touched, with the ſenſe of that wrath. *O Lord* (ſaith he) *rebuke me not in thine anger.*

How Spiritual *Davids* feeling was.

anger, neither chastise me in thy burning wrath. For hee apprehendeth not only the anger, but the burning wrath: Therefore, in the example and persone of DAVID, this is to bee learned of vs: The afflictions of the godlie, are not indeede so many satisfactiones for their sinnes, neither doth God lay them on vpon his owne, to that ende, that hee may satisfie his wrath and justice: For Christ hath satisfied once the wrath of his father, for the sinnes of al the beleevers, yea, and that indeede most perfitely. For the Papistes lie, in that they say, that the afflictiones of the godlie, are so many temporall punishments inflicted, because of their sinnes, which of necessitie they must suffer, either in this world, or in the other, That is, in Purgatorie. For they saye, that Christ hes onely taken away by his death that everlasting punishment. By which lie, who is he not that seeeth, how much is derogated frō that

What doctrine the afflictions of the godly is.

The Papists error concerning satisfaction.

only one & perfit ſacrifice of Chriſt. Therefore I affirme, that theſe are not ſatisfactiones for ſinnes, or the puniſhments of ſinnes, but fatherlie chaſtiſements, by which God of his mercie exerciſeth his owne in this life, that they be not vtterly caſten vp in a deepe ſleepe of fleſhlie ſecuritie, & ſo periſh with the reſt of the world. Which thing, albeit it be true, yet notwithſtanding, afflictiones manie times darkeneth ſo in our ſight, that mercy and loue of God in Chriſt, that the very Godly are afrayde alſo when they are chaſtiſed, leaſt together, & at one time, the whole wrath of God bee poured out vpon them. Now this feare aryſeth not ſo much of the renevved part of the minde, as it doth of the fleſh and vnregenerate part of the ſoule: *For loue caſteth out feare.* 1. Ioh. 4. 18. Therefore it proceeded of the fleſh, that DAVID feared ſo much the wrath of God, and his prayers ſome thing ſavoring of the

the flesh, and of the corrupt nature mixt with them. For the prayers, yea, of the most holy men, contracta certaine spot on some one side or other, of the remanent vncleanesse of this nature. Nevertheless, in the meane-time, he turneth himselfe vnto God, and prayeth that he would turne away his wrath from him: which is a-gaine a sure evidence, that he, even at that time had apprehended some certain portion of that grace of God in Christ Iesus: for vtherwaies surely he durst not haue bene so bold to come vnto God, or to common with him so familiarly, vnlesse he had bene allured by some feeling of that mercie in Christ. Then the godly, in the midde clowde of afflictiones, surelie haue some sight (howsoever at some time it be somewhat obscure) of the mercie and grace of God, by which they being allured, come vnto God, & earnestly craue his mercy. For they are not able, who are not at least touched

What the prayers of the godly are.

ched with some sense of his mercy, earnestly to craue that mercy. But we will make the matter manifest by this similitude. When a mid cloude is cast in betuixt our sight & the Sun, the cloude indeede in the matter it selfe, diminisheth nothing of the bright shining of the same, which by nature is in the Sunne, albeit the Sun be not seen of vs, in the cleare brightnesse thereof, be reason of the cloude that is cast betuixte: Even so it is, of that cloude of affliction; that is casten in betuixte our sight, and that sunne of the countenance and mercy of God: in effect surely it taketh nothing away from the loue of God (howsoever indeede it appeare vnto vs) wherby God loveth vs in Christ, which, as God himselfe is vnchangeable, so he remayneth the selfe same for evermore, and is ever like to the selfe, yea, and remayneth even then when he chiefelie afflicteth vs. For even then when hee looveth vs in that

The exposition and applying of the similitude

that his Welbeloved, how-so-ever it appeare not so vnto vs, because of the affliction, which is cast in betuixt vs and his countenance. And againe, as the cloude cast betuixt, darkeneth not the Sun so vnto vs, that nothing of the sunne vtterly is seene, and wee thinke that the day is suddenly changed into the night; nevertheles surely some portion of the light shineth vnto vs, through the middest of that darke thickneſſe of the cloude: even so, neither doth that cloude of affliction cast in, darken that Sunne of the loue of GOD in Christ, but some beames thereof will clearely strike vpon our mindes and hearts. These thinges are somewhat more largelie spoken of me, that we suffer not our selues to be so oppressed in the darkneſſe of afflictiones, so that al beames of the favour of God in Christ, bee vtterly taken away out of our sights but so much cõtinually of that light which is in his face, should be seene

of

of vs, as may ſhew vs the way earneſtly to craue mercy and deliverance. *Iehova, be gracious vnto me*] Hitherto, once and againe, hee hath prayed, that the wrath might be remooved. Now hee earneſtly prayeth for the grace and mercie of God. *Be gracious vnto me, ô Iehova*, ſayth he] Hee had ſeene the wrath of God, he had ſene alſo his grace, hee had apprehended grace, and after hee had commed by it, he cryed, *be gracious vnto me, ô Iehova* For burſting out into theſe words, no doubt hee had, with a ſweete feeling, apprehended grace. For wee ſhould not be mooved to crie for the grace of GOD, for the faſhion, and ſome light affection, but with the cry that is in the mouth, there ſhould bee a deepe feeling thereof in the heart. For the godlie, no ſooner ſeeke earneſtly grace, but they get it as ſoone, their heartes being ſpred over, yea, with a moſte ſweete feeling thereof. *Becauſe I am becomne feeble*] He ſubjoyneth

Wrath by prayer being removed, wee ſhould earneſtly ſeek grace after the exampleof David.

neth an argument of grace, earneſtly fought for frō his languiſhing & ſikneſſe, as if hee ſhould ſaye, O God, thou ſeeſt howe grieuouſlie I am afflicted with ſicknes, therfore be gracious vnto me. *Heale me ô Iehoua*] Again, he earneſtly craueth mercy. This his frequent praier ſheweth that hee had mightely wraſtled with the ſenſe of Gods wrath: for wee would not nakedly, and for a faſhion (ſo as men vſe to do) call for the grace and mercy of God, if we were touched with ane earneſt ſenſe of Gods wrath, but with a loude & doubled voyce, calling vpon God, we would diligently endevour to eſcape out of that feeling: For it cannot be, that any man being oppreſſed with the wrath of God, can flie awaie, except God himſelfe, as it were, ſtretching out his hande from the heauens, eaſe vs of that burthen of his wrath. *Becauſe my bones are altogether troubled*] Hee repeateth the argument, taken from his langui-

The cauſes of grace ſought.

A paſſionate repetition.

The parts of the argument taken frō the languishing.

languishing and sickneſſe, but being layde open in his owne partes. Now the partes thereof are theſe; the trouble of the bodie, & of the moſt firme and ſolide partes thereof: to wit, of the bones: then a troubling of the ſoule, be reaſon of the wrath of God ſeazing thereon: As if he ſhould ſay, both is mine hole bodie troubled, & likewiſe is my ſoule troubled. Finally, nothing is whole in me. Men indeed ar then in a good caſe, when the bodie being ſick, the ſoule is touched & pricked with a conſcience of ſin. For this cauſe the bodie is outwardlie humbled by God, that the ſoule alſo may be inwardly humbled. For vnleſſe in minde, wee roſe vp againſt the heauens and God himſelfe, what need were there of the caſting down of the bodie? Therefore DAVIDS bodie was humbled, that his ſoul might be humbled: For theſe things agree verie evil among themſelues, a proud hart, & an humble body. And that is

thought

thought to be the moſt grieuous judg
ment of God, when the bodie being
humbled, God boweth not therewith
& moveth by his Spirit the Soule vn-
to repentance: and the very ſickneſſe
it ſelfe is moſt deſperate, when in the
moſt grievous feeling of the bodie,
the heart of any man remayneth in-
ſenſible, without the feling of wrath,
without the feeling of ſinne, without
the feeling of grace. But if there be a-
ny ſenſe of the wrath of God in any
man, that is, the high-way to recover
converſion & health; but when there
is not a feeling of the anger, neither
a conſcience of the ſinne, then the af-
flicted man roareth indeed like a Ly-
on, as DAVID teſtifieth of himſelf. Pſa.
32.3. and he is no more able to turne
himſelf vnto God, then a wilde beaſt
vnto the man that ſtriketh him. The
comfortes that commonly are mini-
ſtred to the ſick, tend almoſt al to this
end; that in ſickneſſe they be quiet,
as concerning God, they be ſecure in

The moſte grieuous iudgement of God.

re-

respect of sin, they be at ease in consideration of heaven and hell: Bee of good courage, say they, remember not vppon death, but remember of the recovering of the health of the bodie. Then they commend the patience and strength of the minde: but commend they that strength which proceedeth from confidence in Iesus Christ? Noe waies at all, but patience is vnto them a fearce minde, proude and wrastling with that hand of God, which seazeth vpon the sick. Also, if in the meane time, any man make mention of God, & of his mercy in Christ, of sinne, of life & death to come, presently they receiue this speache, as a most heauie tale; and they cal it a melancholick cõmouing which serveth rather for the increase of the sickneſſe, then for the diminishing thereof. But men should deale far better with any sicke man, if ane humbled, contrite, & dejected minde were recommended vnto him. For

The stupiditie of the wicked.

the

the minde being once caſte downe, there is ſome place for repentance, & for the earneſt craving of the grace of God. Obſerue this againe: DAVID in this place, to the ende hee might moue God vnto mercy, he ſetteth downe as it were to be ſeene before his eies, and amplifieth his miſerie, ſo that in a maner it may be altogether ſeene of God. Mercie preſupponeth miſerie: Nowe to the ende that God may be merciſull, of neceſſitie wee muſt be firſt miſerable. Wherefore, if any man would earneſtly craue the mercy of God, of force he muſt profeſſe before God that he is miſerable. For every man may truly ſpeake that of himſelfe, to wit, that he is miſerable of his owne nature; and that confeſſion is aboue al things moſt acceptable vnto God, in whoſe ſight it becommeth vs not to compeare with an oſtentation of our (I cannot tell what) Free will: even as if it were in the power of our nature, and it were

Our miſerie, the obiect of Gods mercie.

The impietie of the Pelagians.

but once to thinke of any thing that were pleasant and acceptable vnto God: for that were to detract from the grace of God in Christ Iesus, of which onely wee haue what-so-ever power wee haue to thinke well, will well, worke well. Neither yet again, should we come forth in Gods presence, with the opinion of our merites and satisfactions: For they that seek righteousnes in these things they finde it not. The Pharisee boasted of these things, but he returneth home vnjustified. Luk. 18. 10. Wee must come forth rather in Gods presence, with that miserable Publicane, who having layde out his miserie before God, and founde mercie. Notwithstanding, the Papistes cannot see, nor will not see the misery of our nature, to the ende, that they might obtaine the mercie of God. Therefore, out of these thinges that haue bene spoken, it appeareth, that wee should lay our miserie open be-

The example of the Pharisee.

fore

fore God. But how can it bee, that any man can set before him the mercy of God, vnlesse he himselfe first know that he is miserable? Now to know that he is miserable, and that he may acknowledge his owne misery; it is not for the fashion, to professe that he is mortall, that he is a sinner, that hee is subject to many inconveniences, when in the meane time, he feeleth nothing of these deeply in his minde, such are the confessiones of men commonly of themselues: But to acknowledge our miserie, is to feele at the very heart-roote, howe miserable thou art; it is to knowe in conscience thine owne sinne, with a serious dolour of thy mind. They are two-folde miserable, that see not their miserie. It is a miserable thing in the selfe, to bee a sinner, as a man-slayer, as an adulterer, &c. But not to see what great evill is in sinne, nor to be touched with no remorse of man-slaughter, and adulterie, &c.

The deuty of the godlie in obteining the mercy of God.

The twofolde miserie of hipocrites

that

that is, to be miſerable over againe. For ſuch is the nature of that fleſhly ſecuritie, with which, as with a ſtrong Apoplexy, men ar caſt vp into a dead ſleepe, ſo that they neither ſee nor feele any thing, while at length they be ſo wakened vp by ſome ſuddaine judgemente, that they never from that time foorth be at reſt. Hitherto the argument taken from his miſery hath bene amplified. *Thou therefore, O Iehova, &c!*] NOW he concludeth the prayer, for avoyding of Gods wrath: But the concluſion is turned into a cõplaynt, for he cõplayneth that the Lorde hath remayned a good ſpace turned away from him, as it manifeſtly appeareth of the petition following, in which he ſayeth: *Returne Iehova*] So then through the effect of the vehement ſorrow, the whole ſentẽce is cut off, and it is a certaine holding vp of ſpeech [*Aposiopesis*] But the complaynt is to be conſidered. DAVID, as it appeareth, being deſtitute

The concluſion of the depreſation of the wrath.

for

for a shorte space onely, of the presence of his GOD, notwithstanding, hee complayneth so, as if hee were deprived for a long time and space of that sweete countenance of his GOD. *How long*] sayeth hee: Those with whome God vseth to be present, they are scarseable to suffer his absence, yea, but for a moment: to them one houre is a yeare. In deede it appeareth so vnto them, especially if in the meane time they feele God to be angrie againste them. For, of those secure men, I speake nothing, who never willingly looke vnto God, or at any time meditate vppon him. For how many are there in every place, who if they get libertie to enjoy this life, with a reasonable sufficiente plentie of these things, which belong to the sustentation of this life, surely they woulde never desire to see neither another life, nor heaven, nor God. Oh howe deceivable is this fleshly security? for

The quicke feeling of the godly.

it perſwadeth vs that there is in this life ſome happineſſe, true quietneſſe & peace with God, without Chriſt. Hitherto he hath concluded, the deprecation of wrath. *Returne, Iehova*] Now againe he earneſtly craveth for grace. *Returne* (ſayth he) *O Iehova, deliver my ſoule*] To wit, ſaue me out of this preſent death, not indeed for my deſert, but for thine own mere mercy and grace. Therfore he acknowledgeth the preſence of God and his favour, that it proceedeth not indeede from any merite of his, but of the meere grace of God. And from thence it appeareth in that complaynt, in which he quarrelled with God, concerning his long abſence, that hee complayned not of anye wronge, as though GOD had dealt vnrighteouſly with him, otherwiſe then hee had deſerved at Gods hand. For if Gods preſence proceede of grace, ſurely Gods abſence is not of any vnrighteouſnes in God. And

Therenewed ſeeking of grace.

that

that is the difference, betuixt the cō-plaints of the faithfull, and of the infidels. The faithfull complaine not that there is any wronge done vnto them by God, any otherwaies then they deserue at his hands: But whiles they complaine, they acknowledge that whatsoever thing is done vnto them, according to the will of God, is ever righteouslie done, and that they haue justlie deserved the same. More-over, they complaine & quarrell with God, of a certaine sonne-like feare, & of an vnvtterable desire of his presence: But the vnfaithful in cōplayning, they burst furth inaccusationes & blasphemies, they accuse of vnrighteousnes, in the mean God time they bring out their own righteousnes; also, their cōplaint is made through the hatred of God, and detestation of his presence, at which they tremble, and from the which, they altogether vttetly abhor. Therefore it is to be considered diligentlie

The complaints of the godly, and what they are.

The complaints of the infidels.

it perſwadeth vs that there is in this life ſome happineſſe, true quietneſſe & peace with God, without Chriſt. Hitherto he hath concluded, the deprecation of wrath. *Returne, Iehova*] Now againe he earneſtly craveth for grace. *Returne* (ſayth he) *O Iehova, deliver my ſoule*] To wit, ſaue me out of this preſent death, not indeed for my deſert, but for thine own meere mercy and grace. Therfore he acknowledgeth the preſence of God and his favour, that it proceedeth not indeede from any merite of his, but of the meere grace of God. And from thence it appeareth in that complaynt, in which he quarrelled with God, concerning his long abſence, that hee complayned not of anye wronge, as though GOD had dealt vnrighteouſly with him, otherwiſe then hee had deſerved at Gods hand. For if Gods preſence proceede of grace, ſurely Gods abſence is not of any vnrighteouſnes in God. And

Therenewed ſeeking of grace.

that

that is the difference, betuixt the cõplaints of the faithfull, and of the infidels. The faithfull complaine not that there is any wronge done vnto them by God, any otherwaies then they deserue at his hands: But whiles they complaine, they acknowledge that whatsoever thing is done vnto them, according to the will of God, is ever righteouslie done, and that they haue justlie deserved the same. More-over, they complaine & quarrell with God, of a certaine sonne-like feare, & of an vnvtterable desire of his presence: But the vnfaithful in cõplayning, they burst furth inaccusationes & blasphemies, they accuse of vnrighteousnes, in the mean God time they bring out their own righteousnes; also, their cõplaint is made through the hatred of God, and detestation of his presence, at which they tremble, and from the which, they altogether vttetly abhor. Therfore it is to be considered diligentlie

The complaints of the godly, and what they are.

The complaints of the infidels.

of

of vs, that in the meane while, wee make our complaint, we put a bridle to our affections, leaſt through their diſtemperature, they carrie vs ſo far forwarde, that wee ſprinkle not that holy & inviolable majeſty, with any, and it were, yea, but with the leaſt ſpot that can be. Which thing is the rather more diligently to be done of vs for that cauſe, becauſe we are all inclined thereto by nature, and it is a thing verie hard to repreſſe & bring vnder commandement, our boyling affectiones, and filthie thoughtes. Wherefore we muſt labour continually, that we ſpeake and think of our GOD, with paſſing greate reverence and holineſſe. *For in death there is no remembrance of thee.*] This is the other reaſon of the petition, from the glorie of God himſelfe: For as that former reaſon was from our owne miſerie, in the third and fourth verſes, ſo this latter is from the glorie of God, which through this preſent e-

The other reaſon of the petition from Gods glorie.

ſtate

state of DAVID, appeareth to be called in question. *Lord* (saith hee) *in death there is no remembrance of thee*] Therefore keepe me aliue. For this cause, God will haue vs to liue in the land of the living, and as it were, to liue as strangers absente from the Lorde, that first through faith wee might worshipp him, in his sonne Iesus Christ, in this life, before wee fullie enjoyed that his presence, in that other. Every one of the godly, knowing this, they desire to bee preserved for a time, yea, euen in this life, for this end in speciall, which the Lorde himselfe hath appoynted; and as the Apostle speaketh of the creatures. Rom. 8. 20. not so much after their will, as after his owne will, who will haue them for a time to be pilgrimes absent from their Lord. Therefore so oft as we see the Saintes so earnestlie to desire this life, and the preservation thereof at Gods hands, we must not thinke that this is done by them,

The cause wherefore the godly liue awhile vpon the earth, before they flit hence to the Lord

for

The cause why the godly desire to remaine in this life.

for this cause that they even delight so much in this life, or that they abhor this bodely death, but rather that they earnestly desire to glorifie their God among the living, and to exalte his militant Church & kingdom vpon the earth, & they desire not to flitte from thence, while they haue wonne some vnto Christ, and as it were, by stretching out their hande, they carie them vp with themselues into the heavens. For this present life is chiefely to be consecrat to God, & Gods affayres: Yea, and this is the cause why *Ezechias* tooke death in so evill a part, denunced vnto him. Esa. 38. And this also is the cause, wherefore *Paule*, when otherwise he chooseth rather to flit out of the body, nevertheles, hee chooseth rather to remaine in the body, to the ende, that hee might propagat the Church of Christ, & might bring men vnto the faith. Phil. 1. 23. 24. Finally, this was the cause, wherefore so earnestly DA-

VID

VID ſought in ſo many Pſalmes, the prolonging of his life. Pſa. 30. & 88. & 118. Notwithſtanding *David* in this Pſalme, appeareth not ſo much to be oppreſſed with the ſicknes of his body, as with the ſicknes of his ſoule, & ſenſe of the wrath of God. And therfore he is not ſo affraid of this bodely death, as of that ſpirituall caſting off, yea, & that through the ſenſe of the fleſh, & part not renewed. Wherfore we may conſider with our ſelues, that he ſpak of that eternal death, & of the burial of the hell, in which, no man will prayſe God. Therefore you ſee that the godlie alſo, abhorre, and are affrayd for the hell; and againe, you ſee, that they deſire life and ſalvation, not ſo much for their owne cauſe, as for Gods glories ſake. For neither DAVID in this place, ſomuch reſpecteth his owne life, and ſalvation, as the prayſe of GOD, yea, and that ſpecially troubled him, that being once caſt out from the face of

God.

God, he ſhould not at any time there after be a Preacher of Gods prayſes. And this is a moſt ſure evident of the ſalvation of the godlie, if they feele in themſelues a deſire and careful indevour of gloryfiing God. For it is not poſſible, that that ſoule can bee deteined in Hell, which aſpyreth to God, and to his glorie. *I fayne in my mourning*] Hytherto haue bene declared, the two reaſones of the earneſt ſeeking of mercy. The firſte, in the third and fourth verſes: The ſecond, in the ſixt verſe. Now followeth the third, in the ſevent and eight verſes, from the dolour and feeling of a moſt grieuous miſerie. Hee expreſſeth this ſorrow diverſe manner of waies: For firſt (he ſayeth). *I fayne in my mourning*] Then, *I make my bed* (ſaith hee) *all the night to ſwimme*] Thirdly (ſaith he) *I make my bed ſide to melt with my teares*] I grant that theſe ſpeaches are very exceſſiue: For in truth, neither made DAVID ſo much

The three reaſons of the petition from a moſt grieuous ſenſe of miſery.

as his bedde to ſwimme, neither yet melted hee his bedde-ſide with his teares: notwithſtanding, the inward dolour of his mind was no les, then are thoſe externall thinges which are here ſpoken of. For out of all queſtion, if it could haue bene poſſible, that DAVIDS eies had bene capable of ſo many teares, as had bene ſufficient to haue made his bed to ſwimme, or to melt his bed-ſide: ſurely there was ſuch a great ſorrow in DAVIDS hart, as had bene ſufficient to lowſe them, and to powre them out: and certainlie DAVIDS bodie in verie deede, was almoſt conſumed, and as it were melted with that ſorrow. For to ſpeake this once, of this griefe of DAVID, this is firſt manifeſt, that it was not ſo much contracted, by reaſon of the bodely ſicknes, with which, notwithſtanding, hee was moſt heavily oppreſſed, as it was indeede, by reaſon of the feeling of the wrath of God, & thoſe terrours of hel, the which grief

indeed is the greateſt that can bee imagined, & none is to be compared vnto it. Then DAVID was ſuch a one, who now before had oft taſted how gracious the Lorde was, as PETER ſpeaketh. Yea, and hee himſelfe at this ſame verie time, was not altogether voyde of all feeling of his mercy. And therefore it came to paſſe, that he tooke this wrath of the angrie GOD, in ſo evill a parte. For it is ſure, that howe much the more greater the experience of the mercie of God be, ſo much the more doth any man take in evill parte, the wrath of God, and he is the more in that reſpect troubled through the offence of ſo mercifull a Father. And for theſe cauſes, the aunciente holy men, otherwiſe indewed with excellente courage and ſtrength of minde, when they came before God, they vtter a moſt effeminat ſoftneſſe and dejection of minde. There was no man of greater courage of mind then

From whence proceeded the greate feare of the Saintes, who other waies wer indued

then *David*, notwithstanding at this time, he was altogether powred out as it were in teares, for that invincible strength of mind is not otherwise to be vttered, when wee haue to doe with God, and with his wrath, for what other thing els would this bee, then to harden our heart against the hand of God, humbling vs? And that we haue not experience of this grief in our selues, which *David*, as he hath vttered in this Psalme, sayeth was in himself, the cause is this stupiditie of our hart, & this fleshly security, with the which wee are also cast vppe into dead sleepe, that we feele nothing at all: But if wee were lightly touched with those terroures of everlasting death, then indeed we should be earnestly grieved, & it would appeare no marvell vnto vs, that such a bold man vtherwaies of courage, was of so dejected a mind at this time. Wherfore we must continually tak pains to cast off the deadly sopour, which crepeth

with a singular courage of minde.

vpon

vpon vs day and night, perſwading our ſelues, finally ever of that, if wee judge not our ſelues, we ſhalbe puniſhed of the Lord, & ſome one judgement or other, being ſent out vpō vs, we ſhall be wakened out of ſo deadly a ſleepe. *Mine eie through indignation.*] Hee perſiſteth yet in the amplifying of his grief. *Mine eie* (ſaith he) *through indignation is conſumed*] That is, according to my judgemente, through the wrath, whereby he is cōmoved againſt his enemies, as the wordes following appeare to make manifeſte. *Mine eie* (ſaith he) *waxeth old, becauſe of all mine enemies*] To wit, for al thoſe that in the minde of an enemie, obſerue me, they inſult vpon me, being caſt downe to the earth, and triumph as it were over mee: for the wicked vſe to rejoice at the calamities of the godlie, and to inſult vpon them, being throwen downe, for that end inſpeciall, that if it bee poſſible, they may driue them to deſperation, while

The amplifying of the griefe.

while they perceiue that their hope is mocked at: For this is a moſt grieuous ſort of perſecution, when this is caſt vp in their teeth, that they haue in vaine hoped in God, and that they haue beene, as it were, beguyled of God, to whome, notwithſtanding they haue ſo much truſted. Out of all queſtion, DAVID ſuffered this kinde of tentation at this time. DAVIDS ſiknes of his body was grieuous, the feeling of the wrath of God was heauier: but this mocking of his enemies in his miſeries, increaſed exceeding greatly, that griefe which proceeded from both. The wicked therefore rejoyce at the afflictiones of the godly, when in the meane time, they haue no cauſe to glorie. But the godly indeed haue matter to rejoice in, when they ſee the wicked humbled; for with the caſting downe of the wicked, the deliverie of the godly is conjoyned: But contrariwiſe, there is no ſolide and true deliverance of the

The wicked haue no matter of reioycing, ſpecially in the afflictiones of the godly.

vngodly, when the children of God are afflicted. The wicked indeede appeare in their own ſight to be happy, and to liue more at liberty, when the godly are dejected: But to ſpeake ſo, there ſhall not be a final deliverance. Wherfore if we will ſpeak truly, there is no cauſe of rejoycing to the wicked out of the afflictions of the godly, neither ſhal ſo many victories gotten over the profeſſours of the Goſpell, profit the Papiſts one haire, which ar daily brought to our eares by mens ſpeeches, out of thoſe nations, whom the Lorde, for the cauſe of religion, exerciſeth this day. For there ſhall remaine a Church to God vppon the earth, even vntil the ſecond cõming of Chriſt, albeit al the Kinges of the earth conſpire againſt the ſame. For it is by the mighty power of God, that that ſmall flock, is wounderfully preſerved, in the midſt of ſo manie Wolues, cirkling them round about. But ſuppoſe that the Church of God were

were altogether at one time taken out of the earth (which the vngodly would wish with all their heartes) would the wicked be for that cause the more happy? Doeth this worlde stand because of the wicked? is this interchanging of daies and nightes, by reason of the vngodly? Doeth the earth bring foorth her fruits for the wickeds sake? No verely: for althose thinges come to passe, because of the godly, & Church of God. But if there were an final accomplishment of the Electe, there should not bee a place found, for any of the wicked vppon the whole earth. What cause therefore haue they of rejoycing & glorying at the afflictiones of Gods children. The Lande of *Palestina*, which was ever an enemie to the people of the Iewes, rejoyced sometime at the afflictions of the Iewes: but what saieth God vnto them? *Reioyce not, O thou whole* Palestina, *because his rodde that stroke thee, is broken.* Esai. 14. 21.

The extreame greate misery of the vngodly.

An example.

that is, becauſe the power of the kingdome of the Iewes is diminiſhed and broken: As if the Lorde ſhould ſaye, Thou haſt no cauſe to rejoyce, O Paleſtina, concerning that matter. Which thinges, ſeeing they are ſo, ſurely ſo oft as wee daily ſee thoſe men that are glad at the afflictions of the Churches of *France*, and rejoyce at the comming of the *Spaniardes* into this Ile, to overthrow this purity of the Goſpell which we profeſſe, & who laugh, as it were, in their ſleeue at thoſe things: While we ſee, I ſaye, thoſe fine-ones, wee haue no great cauſe ſo much, neither to envie their proſperitie, nor theirs whom they favour, as we haue cauſe to pittie their miſerie, and to be glad for the happineſſe, that ſhall one daye come vnto the Church. Chriſt ſayth, Ioh. 16.20. *Verely, verely, I ſay vnto you, yee ſhall lament and mourne, but the world ſhall reioyce: ye ſhall bee heavie, but your ſorrow ſhall be turned into ioye.* Againe, Matt.

5.4.

5.4, *Bleſſed are they that mourne, for they ſhall receiue comfort.* And againe, Luk. 6.25: *Woe be vnto you* (ſayeth he) *that laugh, becauſe ye ſhall mourne and weepe.* Out of which words wee obſerue, that this is a neceſſare interchanging, that thoſe that now mourne with the Church of God, ſhal laugh with her for ever, after this life: But thoſe who nowe laugh in the miſeries of the Church, ſhal mourne and weepe for ever after this life.

9 Departe from mee all ye workers of iniquitie, for Iehova heareth the voyce of my weeping.

10 Iehova heareth my deprecation: Iehova receiueth my prayer.

11 Let all mine enemies be aſhamed and ſore troubled, let them turne backe, let them be ſuddenly aſhamed.

DEpart from me] Hitherto the firſt part of the Pſalme hes bin conſumed in petitiones, now followeh the other, in which DAVID in an inſtant

The other part of the Pſalme: the heavineſſe of

The godly is turned into joy. they casting down into confidence.

stant, having feft that grace and favorable good will of God, which hee craved by a turned ſpeech, he glorieth againſt his enemies. That thing is worthie of conſideration, to ſee how haſtely the alteratiõ is made from the ſenſe of the feling of gods anger, into the feeling of his vnſpeakable mercy even when he was wraſtling with the wrath of God. But now hee is lifted vppe, through the confidence of his mercy. Any godly man being oppreſſed with Gods anger, and caſten down as it were to the low hells, ſooner nor one can ſpeak the worde, is lifted vp vnto the heavens: This is to bee attributed to God, and to his mightie power, who with one blenk of his eie, is able wounderfully to deliver his owne. DAVID in an other place. Pſal. 30. 6. hath expreſſed this ſuddaine change thus; When he hes bin but a moment in his wrath, of his gracious good wil, life is preſent: he maketh mourning to lodge in the

Eve-

Fvening, but in the morning commeth ſinging. Then it is worthie of the conſideration, to ſee after what maner in that ſame Pſalme, he declareth this ſudden alteration, by his owne experience. *O Iehova, through thine owne gracious good will, thou haſte placed ſtrength vppon my Mountaine, therefore, I ſatde in my reſt, I ſhall not bee mooved for ever, but when thou hid thy face, then I was troubled.* Then he ſubjoyneth: *O Iehova, I cryed vnto thee, and therewith I prayed vnto Iehova.* And hee addeth a little thereafter, *Thou haſt chaunged my mourning into a daunce, thou haſt lowſed my ſackcloath, and girded mee with reioycing.* There is none of all the Godlie truelie, who ſhall not ſuddainelie, and beſides their expectation, feele ſome comforte, if they in their miſery, earneſtly ſeeke for the mercye of God. For God ſendeth away with rejoycing, thoſe that come vnto him with confidence & heavines, which

whosoever hath but once felte, they prefer it before all the kingdomes of this worlde. Wherefore, whosoever complayneth that hee is destitute of true cõsolation, let him lay the wight vppon himselfe, and not vpon God, because he commeth not vnto God with true faith, & let him seeke mercy, which if he had sought, surely he had felt it suddainlie, and vnlooked for. But to returne to DAVID againe, he being strengthned beside his expectation, he turneth himselfe to his enemies, and hee gloryeth after this maner against them. *Depart from mee* (saith he) *all ye workers of iniquitie*] He calleth the hypocrites, as appeareth, the workers of iniquity, which when they beare a deadly hatred within, notwithstanding, in outward shewe they pretende friendship, whome DAVID, Psal. 41.6. and thereafter at length described. So by workes of iniquitie, hee vnderstandeth hypocrites: As if after this fashion he had spoken

ſpoken vnto them: yee come not to viſite me with any wel-willing mind, but with a deadly hating heart, that ye may take pleaſure in mine afflictiones, and may tryumph over me, being caſt downe to the ground. but ye ar deluded in your hope: *Therefore departe from mee*. Then hee layeth downe the ground of this glorying confidence of grace ſought and obtayned, & he vttereth out this thriſe. *Iehova* (ſayeth hee) *hath heard the voice of my weeping*] Then: *Iehova hath heard my deprecation*] The third, *Iehova hath receiued my prayer*.] This three-fold repetition proceedeth out of queſtion, from that firme apprehenſion of grace, which he had ſpoken of: For in the heart aryſeth gladneſſe of the feeling of the grace. And the heart being nowe ſprinkled over with joy, no man is able to reſtrayne himſelfe, but he will burſt forth into a commendation of the grace, which he is not able alſo to commend over-

The ground of holie glorying

much

much. For wee would not ſpeake ſo rawlie & ſo coldly of grace, as we vſe, if that grace of God which is in Ieſus Chriſt, were firmely apprehended of vs. Alſo, this is worthie to be marked in this place: DAVID a little before, while he wraſtled with the wrath of God, he wraſtled alſo with the tentationes of his enemies, and hee was not a little trobled therwith: but now being lifted vp through the confidēce of grace, he is ſo far away from that that hee is troubled with the injurie of his enemies, as that he alſo ſecurelie gloryeth againſt them. A man being once placed out with the grace of God in Chriſt, and being troubled by the wrath of God, hee is therewith laid open to a thouſand tentations, he is croſſed with all things, yea, the moſt meane, he invieth, hee fretteth, he feareth, yea, he is not far awaie at ſome time from that eſtate, to bee driuen into deſperation: But returning againe into favour with God, and

and getting confidence, hee obtayneth therewith alſo, that ſecurity of minde, whereby he gloryeth againſt all thinges. Wherefore, there is nothing more bleſſed then that peace and reconciliation with God, which is by faith in Chriſt Ieſus, who only is the maker of all our happineſſe and peace, whoſe ſacrifice being once looked vppon, the wrath of God againſt vs is pacified, and therewith alſo the conſciences of the beleevers are quieted. *Let them be aſhamed, and greatly troubled.*] Hitherto the groũde of the glorying hes ben layde down, to wit, the confidence of Gods mercy in Chriſte; now hee returneth to that begun glorying. *Let mine enemies be aſhamed* (ſaith he) *& let thembe greatly troubled*] The meaning is, as if hee ſhould ſay: thoſe men looked formy deſtruction, now they ar fruſtrate of their hope, therefore let thẽ be aſhamed: for ſhame & cõfuſiõ of face, ariſeth to ſpeak ſo of a diſapointed hope

The accompliſhing of holy glorying.

Hope

Hope maketh not aſhamed. Rom.5.5. Then being aſhamed, ſayeth hee, let them be greatly troubled: as if hee ſhould ſay; being fruſtrate of their hope, and aſhamed, let them feele ſo much trouble in minde, of their diſappoynted expectation, as they haue receiued rejoycing of my deſtruction, which they hoped for. For ſorrow and vexation of minde, followeth vppon ſhame, as ſhame followed vpon diſappointed hope. Then he add joyneth: *Let them returne aſhamed ſuddenlie*] As if I ſhould ſay, they came for this ende vnto me, that with an enemies minde, they might narrowly marke mine afflictions, and that they might tryumph over me: But nowe let them returne, let them returne, I ſay aſhamed, becauſe of their fruſtrat hope, yea, and that ſuddenly: and as I indeede in a moment, beſide expectation haue felt grace & deliverance, ſo let them likewiſe in a moment be aſhamed. Marke therefore, as the godlie

The ſudd daine re joycing of the godly, & ſorrow of the wicked.

lie are ſuddenly, and beſide expectation, lifted vp through the feeling of Gods grace & deliverance: ſo ſhame taketh hold ſuddenly vpon the vngodly, and after ſhame ſorrow, and of that chiefely conſiſteth ſhame and dolour, in that they ſee the godly beſide their expectation, lifted vp and delivered. For this will be the chiefe part of the confuſion and ſorrowe of the reprobat, in that day of the comming of the Lord, that theſe, whom they ſome-time ſought to deſtroy vpon the earth, and had perſwaded themſelues, that they were vtterlie deſtroyed out of the worlde, ſo that there-after, there ſhould bee no remembrance of them, at any time vpon the earth; That then, I ſay, they ſhall finde them in a momente, and ſuddenly glorified, beſide their hope and expectation, they themſelues, & the whole worlde looking on. One objection reſteth to be lowſed: what? is not this the part of fooliſh and ambi-

bitious men, so to glorie against their enemies? I answere; The godly glorie, and the wicked do glorie, but after a diverse manner. The wicked glory, trusting to their own strength, to their counselles, to their riches; finallie, to the arme of men: But the godly reioyce, leaning onely to the presence and grace of GOD. And this is none other thing then to glorifie God, which, what other thing is it, then to vtter out that inward confidence in God, yea, and that in the face of the enemies & mockers themselues, who moste earnestly travell to this ende, that they may separate vs from that loue in Christe, that they may together at one time, extinguish all that feeling of his grace, Of which PAVLE speaketh, Rom. 8.38. Who shal separate vs from the loue of God in Christ? It is true indeede, that the vngodly also vses to vaunte of the favour & grace of God. So the Papists this day vaunt of Christ, when in the meane

mean time they perſecute chriſt in his mẽbers: even as *Paul* ſpak, of the Iews Rom. 2. 17. that they gloryed in the law of God, yea, even when they trãſgreſſed the Law. So we read that blaſphemous *Rabſchake*, vaunted alſo againſt *Hieruſalem*, that he came none otherwaies to deſtroy it, then leaning to the commandement of God himſelfe. 2. King. 18. 25. The vngodlie dreame that the grace and favour of God belongeth vnto them, when not withſtãding, in the meane time, the wrath of God continually perſueth thẽ: but at length it ſhal appear, that this glorying of theſe men was vaine, howſoever for a time al things appear to proſper according to their harts deſire. At length alſo it ſhal appeare, that the glorying of the children of God was not in vayne, how-ſo ever it appeare vnto the wicked in this worlde to bee vayne. For our hope, (as PAVL ſayeth,) ſhall never make vs aſhamed, but at length it ſhall be

be crowned with glorie and immortalitie, in that glorious comming of our Lorde Iesus Christ, To whome with the Father and the holy Spirit, be all honour and glorie, *Amen*.

THE ARGVMENT Of the XVI. PSALME.

A Psalme it is of a mixt kinde, partly a Prayer, partly a Thanksgiving. And it appeareth by the inscription that it is *Davids*. Now it is made first of a Petition, vnto the fourth verse. Then of a certaine glorying in God, vnto the seventh verse. Third by of a blessing of GOD, from thence to the ende of the Psalme.

THE XVI. PSALME.

1 An excellent song of DAVID, *Preserue me, ô strong God, because I haue my refuge vnto thee.*

2 *O my soule, thou sayest vnto Iehoua, Thou art my Lorde, good commeth not from me vnto thee.*

3 *To the holy ones which are vpon the earth, and to the excellent, in whom is all my delight.*

Pro-

℘ *Reserue me*] The first parte of the Psalme is a petition: also hee seeketh his own preservation, whereby indeede he would signifie, that hee was come into some daunger, & that he was layd open to some perill, either through Idolatrie, or through some other cause. For, for this cause he hes his recourse vnto God, being a suppliant, and hee craved that hee would saue him. *Preserue me*] The reason of the petition is from his confidence in God, whereby surelie hee embraced God, in this present danger in his heart, in Christ Iesus. DAVID therefore being about to present himselfe before that judgement seate of God, and being about to seek his salvation and preserving, he dare not be so boldas to come forth in Gods sight, vnlesse first hee be cledde over with Christ, and with his righteousnesse: For this is to beleeue in God, or that he had his recourse vnto God. For there was none other way at any

The first part of the Psalme a petition of preserving

From his confidēce leaning vn to Christ.

time to compeare before God, no not to the best Kings themselues, except by faith in Iesus Christ, without the which, no entrie was ever yet made open vnto GOD. By whome, sayeth the Apostle, *We haue entrance by faith in God.* Rom. 5. 2. *O my soule thou sayest*] By a converted speech, he turneth him to his owne soule, and bringeth her in testifying with him of that faith, which hee himselfe before professed, and seeking therewith his owne preservation. *Thou sayest to Iehova*] saith he; As if he should say, Thou, O my soule and conscience, testifies with me, that I truly and sincerely professe that, in that I say, *I beleeue in God*: For if the soule beare not witnesse with vs within, and say as it were, Thou art my GOD, our mouth in vayne professeth outwardly faith in God; it sayeth in vayne I haue my recourse vnto God: Except wee beleeue with the heart to righteousnesse, the confession of the mouth

mouth profiteth nothing to ſalvation: Therefore DAVID bringeth in his ſoule beleeving, & teſtifying with him before God, that thing which hee before himſelfe had confeſſed in mouth: but what ſaith DAVIDS ſoule? *Thou art my God*] He acknowledgeth the Lord Iehova: But he ſeeth him not as it were then a far off, but drawing neere vnto him, hee ſweetly embraceth him: which thing is proper vnto faith, and to that particular applying, which we ſay to bee in faith. He embraceth him, I ſay, when hee ſayeth. *Thou art my Lord*] And from thence followes that, that DAVID himſelfe nowe before had ſought. *Preſerue me*] For the ſoule of DAVID ſought the ſame thing, which hee himſelfe had ſought before it. But this petition of DAVIDS ſoule, is not expreſſed in this place. *Good commeth*] Ane preventing of an objection of that vnderſtoode and ſuppreſſed petition of DAVIDS ſoule; for

God

The preuenting of an obiectiō & the grāting of the godly soul humblie looking vpon the maiestie of God.

God might haue obiected; To what ende should I preserue thee? What good thing can come vnto mee from thee? DAVIDS soule answereth first by a graunting, *Good commeth not from me vnto thee*] As if hee should say: I grant that, that my life can no wayes be profitable vnto thee. For it is necessary, that our faith, to the end it may quiete the selfe, in the alone mercy of God through Christ, very humbly and soberlie esteeme of the selfe: and it behooveth every faithful man so to leane to the alone grace of God, & merit of Christ, that in the meane time, he be vtterly estranged from all opinion of his deserving, & that he acknowledge, after that hee hes done all things that he is able to do, to the glory of God, that he is no other thing, but an vnprofitable servant. But the truth of this sentence is to be weighed of vs, least there be any who would think that DAVID hes not spoken earnestly, and from his heart

heart, but for the fashion and dissemb-ledly. God therefore (according to the perfection and exceeding greate felicitie which he is in himself) is not helped nether on th'one side or other by our wel-doing: neither yet is hee hurt any way by our evil doing: man himself, is either helped by his owne well-doing, or his hurte, by his evill doing. For in that consisteth our felicitie, that wee glorifie God. Againe, in that we ar miserable, whē we giue not vnto God his owne glorie, yea, or then when wee dishonour him, so far as lyeth in vs: which thing, this rejoycing which wee feele through the conscience of obedience; and againe that griefe, which wee feele through the conscience of disobedience and rebellion, is able ynoughto testifie. *O miserable man that I am* (saith PAVLE) *Who shall deliver mee from the bodie of this death! To the holy ones*] The other parte of the aunswere by way of correction: as if he should say;

A more diligent consideration of Davids cōfession.

Rom 7.24 The correction of the granting.

albeit no good thing can come vnto me from thee: Nevertheles, O God, preſerue me with the Saints that are vpon the Earth, that is, in favour of the Church fighting in the worlde, that I may at leaſt be profitable vnto her: Therefore, albeit nothing can come vnto God by our doing well, notwithſtanding, we muſt not think that our good workes are vnprofitable: For a man may be profitable to a man, & the moſt contemptible may ſerue for ſome vſe to any the moſte honorable; as in mans bodie the foot may bee profitable vnto the head. More-over, among men, Kings may be moſt profitable to others, of which ſort DAVID was, in reſpect they are armed by God with power and authoritie: they are bound alſo by their office to bee profitable vnto others; but eſpecially, vnto the Church of God: of which thing we reade, that
Dan. 2. 30. *Nebuchadnetzar*, (otherwiſe an Heathen King) was admoniſhed by *Daniell*

niell: that christian Princes might vnderstande, that this is so much the more to be required of them. *To the excellent*] Those whom he called holie ones before, now he calleth excellent: Consider therefore how greatly DAVID esteemed of this Church of God, that is now so much lightlied and contemned, not onely by the Princes, but by the baseſt sort of men. Not-with-standing the holye ones, whatsoever the world think of them, remayne excellent glorious. *Daniel*, in the same signification, calleth it the Church of the high Saincts, that is, of those that are Predestinate and ordained, to all moste excellent high things, & to life everlasting. *In whom*] This is the fountaine of that good thinge, whereby hee is to indue the Saints, to wit, the delighting in them, as loue and favour. For wee profite in vayne, either the Church, or anie member thereof, except we loue. *If I should spend al my goodes* (saye PAVL) Dan. 7. 27.

1 Cor. 13. 3.

in feeding of the poore, and had not loue, I were nothing. Wee may be indeede ſteidable vnto others, but without loue we cannot bee ſteidable to our ſelues, neither doe we any thing that is acceptable vnto God, in reſpect it commeth not from a ſincere & ſanctified heart. Moreouer, mark here alſo the cauſe wherefore godly men deſire to abide for a while vppon this earth: and verely it is the pleaſure that they tak in the fellowſhip of the holy ones; for whoſe cauſe they would liue ſome-what longer, that they might promooue them to the knowledge of their ſalvation, and might preſerue ſome of them, before they depart out of this worlde. For they ſhall haue a farre more greater delight in their God, in that other life. *It is good for me* (ſaieth *Paule*) *if I depart hence, but it is not ſo for you*. If therefore chiefelie the loue of this world, or of thoſe things which wee ſee therein, tyeth vs al-to-gether, ſo much

Why the godly deſire to abide in this life.

Phil. 1. 23.

much to this worlde, surely we are more then miserable, yea, in the greatest abundance of all thinges of this world.

4 They multiplie their sorrowes, which giue in dowrie to ane stranger: I will not offer their drinke offerings of blond, neither yet will I take vp their names in my lippes.

5 Iehova is the portion of my steeding and of my propertie, thou mayntaynest my lotte.

6 The lines are fallen out to me in pleasant places, yea my possession is faire for mee.

THey multiply their sorrows] The other parte of the Psalme: The glorying, having receiued some comfort of the preceeding rejoycing. For never man yet at any time came in vayne to God in Christ. And having as it were compared that his happie estaite, with the estaite of Idolaters, hee pronounceth and exclaymeth, that in respect of him, they are as it were

The other part of the Psalme an holy glorying.

were but miserable caitifes. *They multiplie their sorrowes* (sayeth hee) *who giue in dowrie to a stranger*] That is, who giue in dowrie any thing to a strange God and Idole, that is, who joyne them selues in mariage with it, having compleitlie payed a greate dowrie. For it can scarcelie bee vttered, how many things Idolaters rashly lavish out vpon their Idols: And what commoditie get they thereby? Surely, no solide and true joye, such as *David* felt of that his mariage with the true God, but sorrow onely, and all kinde of miserie. For superstition is ever conjoyned with a trembling of the soule. For what thing is able to establish the soule of man, but God onely? The Papistes promise peace and securitie to others, which notwithstanding they themselues enjoy it not. Obserue then in this place, how soone soever any man hath felt that joy, which proceedeth from the true God, then all those appeare misera-

The fruits of idolaters.

ſerable vnto him, who having left the true God, haue their refuge to idols; For then he perceiveth wel ynough, what the miſerie of Idolaters is, after that the eie is enlightned with that light, which proceedeth from the face of God. And ſurely that is hee, who may onely judge aright of the miſery of man. The Idolaters themſelues are blinde in their owne miſerie. There are alſo other men, who otherwiſe profes God in their mouth, nevertheleſſe, they feele not in their heart that ſolide joye, which proceedeth from Ieſus Chriſt, whoſe judgment many times concerning Idolaters, is corrupted. Of theſe I ſpeake, whom you may ſee everie where, to admit into their companie, without any kinde of difference, whatſoever ſort of men, whether they bee true Profeſſoures, or the enemies of the Croce of Chriſte, ſuch as are the Papiſtes this day: Then to ſpeak it once in a word; ther is no man a right judg

of

of the miſerie of Idolaters, but hee who hath himſelfe felt in times bygane, that happineſſe which is in the true and onely God. *I will not offer them drinke offrings*] As he had before pronounced Idolaters to be miſerable, through the ſenſe of that joye which he had felt of the true God, ſo now he profeſſeth, that he will haue no ſocietie, either with the Idolaters themſelues, or with their Idols: and he ſheweth that from the heart he abhorreth that ſort of falſe worſhip and religion. *I will not*] That is, I will not ſacrifice with them, after the cuſtome of the profane Gentiles, which ſacrificed, even with the bloud of man not only againſt the law of God, yea, but againſt humanity it ſelfe. *I wil not tak vp their names*] This is ſomewhat more, then that which he ſaide even now: as if he ſhould ſay, I will not indeed ſo much as name their Idols, & ſtrange gods. Concerning this there is a for bidding commandement ex-

The drink offerings of idolaters.

Leu. 8. 19.

tant

tant. Remember not vpon the name of ſtrange gods, neither let it be heard in thy mouth, whether it bee in ane oath, or in familiar commoning. Of this you haue an example, in this place, & a promiſe in the Prophet *Oſe.* 2.17. Therfore there is an vtter deteſtation that DAVID profeſſeth, yea, againſt their very nams. BUT if any man will moſt intirely conſidder, that miſerable eſtate of idolaters, & then will be touched therewith, with ſome ſenſe of the true God in Ieſus Chriſt, ſurely that man will al-to-gether, abhorre with DAVID Idolaters, and Idolatrie, yea, and their very names will be abhominable in his eares: *For what fellowſhip is there betuixt light & darkneſſe?* Nor yet ſurely, would there be ſo many founde amongſt vs, who woulde receiue ſo willingly theſe Peſtes & meſſengers, ſent out by the Anti-chriſt, which are ſente over to this country, to overthrow that puritie of the Goſpell, which we profes. Exod. 23. 13. 2. Co. 6. 15.

Iehova

The happines of the godly opposed to the misrie of Idolaters.

Iehova is the portion] After that he hes declared the miserie of Idolaters, and had therewith professed, how far disagreeing hee was from them: Nowe hee sheweth his owne happinesse, which he obscurely setteth againste the miserie of Idolaters. There is matter ynough furnished vnto vs, of glorying of our happinesse, who worshippe the true GOD, according to his Lawe, when-so-ever we looke vppon those miserable men, who followe a strange worshippe: and surely this would haue the owne vse this day, if any man would carefully, look vpon that miserie; but verie few there ar which do this thing: whereby it commeth to passe, that they are neither mooved with their owne miserie, nor with their owne happinesse. But let vs consider more diligently the wordes. *Iehova* (sayeth he) *is the portion of my steeding*] First, he gloryeth of his heritage: and hee calleth Iehova himselfe his heritage.

God the heritage of the godly.

For

For it is neceſſarie, that wee be firſte participant of God himſelfe, according to the promiſe in the covenant, *I will bee thy GOD:* Then that all his benefits in Chriſt Ieſus may be communicated vnto vs, as ar remiſſion of ſinnes, righteouſneſſe and life everlaſting. Then ſecondly he gloryeth in the aſſurance of that his heritage, yea & that by a turned ſpeech vnto God. By which thing indeed wee are warned, that when we glorie, we ſhould turne our eies oft to GOD, that the confidence which proceedeth from the ſight and preſence of God alone, might be the more. Thirdly, hee gloryeth in the pleaſantneſſe of his heritage. *The lines* (ſayth hee) *are fallen out to me in pleaſant places*] That is, the heritage, which is divided and aſſigned vnto mee, as it were by lines, hes fallen vnto mee in pleaſant places. Cõcerning lines, look *Moſes.* Fourthlie and laſt, he gloryeth, in the fairnes agreeable with his heretage, & (that

I ſhould ſo ſpeake) proportionable thereto. *My poſſeſſion* (ſayth he) *is faire for me*] That is, the fairneſſe thereof, aunſwereth to mee in proportion. Then to ſpeak of this matter ſũmarily: David glorieth in his inheritãce, and in the thing conjoyned with his inheritance. All theſe wordes of David, are greate and weightie, and they manifeſt a very great feeling of God in Chriſt, and of that everlaſting life, which being covered vnder theſe words, was in Davids ſoule, yea, ſurely they manifeſte a greater ſenſe, then ar conteined in the words themſelues. For that joye of faith, as *Peter* thinketh, is vnutterable & glorious: Then their greater was the feeling, then the wordes, but the matter it ſelfe, and the ſubſtance of the rejoycing, is greater then all ſenſe, whereof we al ar not capable. Wherfore, thoſe ſo weightie words of *David*, they manifeſtly declare that joye which wee ſhall feele in the life to come

The vſe of the doctrine and of the ſpirituall joy.

1 Pet. 1. 18

come, and which indeede ſhall bee wounderfull. Therefore wee muſt travell diligently, that when we read thoſe things, which are vttered forth here by DAVID in this Pſalme, that we therewith feele ſome like ſenſe of joye in our ſelues, and let vs reaſon with our ſelues, out of thoſe ſame words, that that joy ſhalbe incomprehenſible, which we one day ſhall fullie attayne vnto, when our Lorde Ieſus Chriſt ſhall be made manifeſt vnto vs in that his ſecond comming, and when we ſhall ſee him, how glorious he is in himſelfe.

7 I will bleſſe Iehova, who counſelleth me, yea, my reines inſtructing me in the nightes.

8 I ſet Iehova continually before mee, becauſe he is at my right hand, I ſhall not be mooved out of my place.

9 Wherefore my minde reioyceth, and my glorie is very glad, yea, my fleſhe ſhall dwell ſecurely.

10 *Becauſe thou wilt not leaue my ſoule in the graue, neither yet wilt thou ſuffer him to whom thou art gracious, to ſee corruption.*

11 *Thou wilt cauſe me to finde in experience the path of life, the ſacietie of ioyes before thy face, the pleaſantneſſe at thy right hand for evermore.*

The laſt part of the pſalme.

I *Will bleſſe Iehova*] The third parte of the Pſalme, The bleſſing. Having now felt that his happineſſe in Iehova, DAVID burſteth foorth into a bleſſing, that exceeding great joy, to wit, which proceeded from God, redounding to God againe, the author thereof: For the prayſe and bleſſing of Gods name, preſently followeth that felt joy, proceeding from God; and of what meaſure the joy is, in the ſame meaſure is the bleſſing. If there be no joy, there is no bleſſing, if there be ſome joye, whether it be more or leſſe, there is alſo ſome bleſſing, whether it be more or leſſe, to wit, according to the meaſure and quantitie of the

the joye. But in the heavens, where there shall be a perfite rejoycing, the blessing shall be perfite and continuall, both day & night, & without intermission, we shal say, *Holy, holy, holy, Lord God almightie. Who counselleth*] Apoc. 4. 8.

Here followe the argumentes of the blessing, from the benefites of God toward him. For after that once the rejoycing of the heart, hath lowsed the tongue to prayse God, then there shall lacke no matter of prayse. The benefites of God are of two sortes, partly, they belong to this presente life, as the counsell of God, in seeking the weill of his owne, and a certaine vnmoueable stedfastnes, in this verse, and in the verse following: partely, they belong to the life to come, as the resurrection, as everlasting life, from the ninth verse to the end of the Psalme. Then this is the first argument of blessing, in that he hath god to be his counsellor. *Who counselleth* me (saith he) that is, which thing

hee hath not once ſpoken in the 25. Pſalme nor elſewhere. *Who teacheth me his waies.*] Now hee taught DAVID his waies, whileſt hee enlightned his minde to this purpoſe; that hee might ſee thoſe things, which were acceptable and pleaſant vnto God. Hee taught him alſo his waies, when he directed his hearte to follow out thoſe things, which were acceptable to God. For ſuch is the blindneſſe of our mind, as concerning good things and that are pleaſant in Gods ſight; alſo, ſuch is the frowardneſſe of our heart, that vnleſſe the Lord put to his owne hand to enlighten, reforme, & make vs new over againe, we cannot ſo much truely as thinke one good thing. Wherefore, whoſoever wil do any thing aright, and with commendation, of neceſſitie hee muſt haue God to be his counſellour: Moreover, Kings ar warned to do this chiefly, by the example of King DAVID who vſed not to come out into the

coun

coũcel, with the nobilitie of the kingdome, except hee had first consulted with his GOD. *In the nights*] Hee sheweth the time inspeciall, when God gaue him his counsell: as if hee should say, Not onely in the day, but also in the night hee gaue me his aduise: that is, there is no time in which he doth not coũsel me. Of the which, it appeareth that *David*, being a man otherwise distracted in the nights, with diuerse cares & tentations (as he was indeed that man who was a type of Christ; & his afflictiõs & tentations wer figurs in special of the afflictions & tentations of Christ that were to come) it appeareth, I say, that hee being so distracted, was accustomed in the night by prayer, to haue his recourse vnto God, and to vse him as it were in his hard affayres, to bee his counseller, whereby also it came to passe, that as he testifyeth of himselfe in an other place, when being ouerwhelmed altogether in anxietie and

trou-

trouble oft, he went to bedde in the evening tyde, yet in the morning he aroſe out of bed joyfull, & as it were altogether ſprinkled over with gladneſſe. Nowe this was not done for any other cauſe, then that he had God to bee his counſellour, even in the night. It is a grieuous & heavy thing indeed, if any man be deprived in the night, of this bodielie eaſe, & bodely ſenſes, which are wearied nowe the whol day long, by hearing much, ſeeing much, & handling much, &c. But that is farre more grievous, if any bee not onely deprived of that reſt of the bodie, but alſo in the meane time be diſtracted with diverſe cares and thoughtes of the minde. This is for the moſt parte the cauſe of thoſe faſheries in the night, that ſo fewe in their troubles, haue their refuge vnto God, and laye them not downe as it were in his boſome; but they had far rather without God, fight & wraſtle with their faſheries and cares, where-

by

by it commeth to paſſe, that they are more and more diſturbed with the ſelfe ſame cares. *Yea my reines inſtructing me*] He ſheweth the manner whereby God gaue him counſell: & it is by the holy ſpirite, which hee vnderſtandeth by the name of reines. Alſo, the reynes are put metonymicallie for the thoughts, whoſe ſeate the ſcripture maketh the reines. Then *David* ſheweth the way, not any extraordinary waye, ſuch as was that, which was, by viſion, by dreames; but the ordinary, which was by the word of God, vpon the which, *Dauid* out of all queſtion oft meditated, & that through the holy ſpirit, working by the word. Then the caus wherfore we waite not for God to be preſente with vs extraordinarily; and that he ſpeaketh not with vs face to face, either by day or night, let vs not think therefore, that it cannot be poſſible, that we vſe him as our counſellor, becauſe this ordinary waye of dealing

Pſal. 7. 10

Pſal. 1. a

trouble oft, he went to bedde in the evening tyde, yet in the morning he aroſe out of bed joyfull, & as it were altogether ſprinkled over with gladneſſe. Nowe this was not done for any other cauſe, then that he had god to bee his counſellour, even in the night. It is a grieuous & heavy thing indeed, if any man be deprived in the night, of this bodielie eaſe, & bodely ſenſes, which are wearied nowe the whol day long, by hearing much, ſeeing much, & handling much, &c. But that is farre more grievous, if any bee not onely deprived of that reſt of the bodie, but alſo in the meane time be diſtracted with diverſe cares and thoughtes of the minde. This is for the moſt parte the cauſe of thoſe faſheries in the night, that ſo fewe in their troubles, haue their refuge vnto God, and laye them not downe as it were in his boſome; but they had far rather without God, fight & wraſtle with their faſheries and cares, where

by

by it commeth to passe, that they are more and more disturbed with the selfe same cares. *Yea my reines instructing me*] He sheweth the manner whereby God gaue him counsell: & it is by the holy spirite, which hee vnderstandeth by the name of reines. Also, the reynes are put metonymicallie for the thoughts, whose seate the scripture maketh the reines. Then *David* sheweth the way, not any extraordinary waye, such as was that, which was, by vision, by dreames; but the ordinary, which was by the word of God, vpon the which, *Dauid* out of all question oft meditated, & that through the holy spirit, working by the word. Then the caus wherfore we waite not for God to be presente with vs extraordinarily; and that he speaketh not with vs face to face, either by day or night, let vs not think therefore, that it cannot be possible, that we vse him as our counsellor, because this ordinary waye of dealing

Psal. 7. 10

Psal. 1. a

with God by the worde, and by his holy Spirite, is the over-farre beſt, as for examples ſake, if any man being oppreſſed night and daye, with trouble of minde, wil meditate vpon that ſaying of the Apoſtle. *Be not careſull in any thing, but in all things let your requeſts be ſhewed vnto God, in prayer and ſupplication, with giuing of thanks.* If any, I ſaye, will meditate vppon this, ſurely that man ſhall no leſſe familiarlie deale with God, neither ſhall he receive ſmaller comforte, then if hee ſpake with him face to face. *I ſet Iehoua alway before me*] The ſeconde argumente of Gods bleſſing, from that benefite, whereby hee ſtandeth immoueable and firme, yea even in this preſent life. *I ſhal not be mooued*] (ſaith he) For *Dauid* felt himſelfe to be firme and ſtable in God, yea, in the middeſt of thoſe commotions & troubles, whereby then hee was ſhaken. The ſelfſame thing feele the other godlie, when they haue their recours

Phil. 4. 6.

The ſecõd argument of Gods bleſſing.

vnto

vnto God. So sayth *Paule*. *Who shal separate vs from the loue of Christ?* For he felt himselfe to be grounded & rooted in that loue of God, as he speaketh of himselfe in another place. Not withstanding, the same Apostle in other places, felt himselfe grieuously exercised, euen according to the outward man, as hee speaketh. But what speaketh he in the meane time of the inward man? *We are afflicted on euery side, yet are we not in distresse, in pouerty, but not ouercome in pouertie: We are persecuted, but not forsaken, cast downe, but we perish not.* But the wicked when they are oppressed with aduersitie, as they haue not their refuge vnto God, so they feele no stabilitie for themselues in God. I grant indeed, at some time, that they appeare to themselues to be placed without the danger of al trouble, yet are they shaken altogether, yea, with the least motion of affliction, how sone soeuer these helps faile, to the which they trusted. But

Rom. 8. 35

Eph. 3. 18.

2. Cor. 4. 8. 9.

let

let vs considder the groundes of this ſtabilitie. The firſt is this of which he ſpeaketh, *Iehova is at my right hand*] As if he ſhould ſaye, *Iehova ſuſteineth me*, as he ſpeaketh in another Pſalme. But of this ſtabilitie, there is an higher foundation. *I ſet Iehova* (ſayeth he) *alway before me*] This is that continuall confidence in GOD, which maketh him to be preſent with vs at all times. Wherefore whoſoever will ſtand firmly in afflictions ſpecially, let him ſeek for Gods preſẽce, & he who would haue the preſence of God, let him apprehend him by faith: neither ſuffer him, ſo far as is poſſible, ever to departe out of his eies. *Wherefore my minde reioyceth*] Here followeth other argumentes of bleſſing, taken from the benefites belonging to that other life, the reſurrection from the dead, and everlaſting life. For it is not ſufficient, if wee looke onely vpon the bleſſing of this preſent life, except alſo we direct the ſight of our eies

Pſal. 3. 9.

The third argument of Gods bleſſing.

eyes to the consideration of that other life, and as it were, behold a far off those benefites moste excellent, which shall bee bestowed vpon vs in that other life. BUt of the whol graces of God in Iesus Christ, were tied only to this life, surely all those thinges would be nothing, which befall vnto vs in this life. If our faith & hope were bounded in Christ, only for this life, we were miserable. *If onely in this life,* (sayeth the Apostle) *wee had hope in Christ, of al mortal creatures, we were the moste miserable.* BUt if the form of speech is not to bee pretermitted, which he vseth in propounding vnto vs those two benefites of the life to come. For he maketh his preface in the ninthe verse, that he is glad & feeleth an exceeding great joye to aryse from thē. Hee expounded not vnto vs after that manner, those former benefites of this life, neither vsed hee such a preface being about to speak of them so that thereof it manifestlie appeareth

1. Cor. 15. 19.

Two benefites of the blisſed life to' come hope of the glory of God & of our owne reſurrection.

reth, that there was a greater joy of the ſoule, yea, of the hope of the benefites, which ſhal be beſtowed vpon vs in that other life, then of the preſent injoying of the benefites, which befall vs in this life preſent. *We glorie* (ſayeth PAVLE, writing the Epiſtle to the *Romanes*, and fifth Chapter, verſe ſecond,) *vnder the hope of the glory of GOD.* Behold, the gloryiing vnder the hope, of the benefites of that everlaſting life to come. The Apoſtle alſo warneth vs, that there is ane exceeding greate comforte, yea, of the ſpeeches which are vttered in conference, concerning that glorious reſurrection that is to come. But we muſt a little more diligently marke this example of DAVID: He ſaw not but a far off, & after many yeares, the reſurrection of his bodie to be. For how many yeares ar now paſſed bye, ſince he ſpake thoſe thinges, and ſince hee departed this life? And yet notwithſtanding, hee

1 Theſ. 4. 18.

hath

hath not risen agayne, neither yet also shall hee arise before that seconde comming of Christe, and yet nevertheles, through the very hope of the resurrection, which was to come to passe a long time thereafter; hee rejoyceth exceeding greatly! What is therefore to bee done of vs, who are fallen in into the poynt of time, of the comming of Christ, & to whom being once departed this presēt life, there shall be so shorte a buriall of our bodies? But we must considder more diligently the Prophets words, hee attributeth to the hart, joy, and exceeding gladnes to glorie, that is, to the tongue, which is the instrument of holy glorying in the Lorde. Finally, he attributeth a secure habitation vnto his flesshe, that is, to his owne grosser part, which we call the bodie. For of necessitie, this parte of man, after his owne manner, taketh death chiefly most grieuously, in respect it is to be layd vppon the graue,

when

graue, when in the meane time the ſoule, the other part of man, flitteth away into the heauens. Notwithſtanding this ſelf ſame fleſh is ſecure, vnder the hope of riſing again, & rejoyceth after the owne maner. Behold, here joy ſpread abroad through out the whole man, and all his parts; and that indeed through the hope of the reſurrection to come, and of life eternall: Which thing ſurely, ſeeing it is ſo great vnder hope and faith, how great ſhall it be vnder ſight? Of this rejoycing vnder hope, (which is as it were the earneſt penny, which alſo is ſaide to be enutterable) wee may eaſely geſſe that that joye ſhall be incomprehenſible, which ſhall be after this life, through the preſent ſight of God in Chriſt Ieſus, *Peter* reaſoneth this waye; for after hee had ſpoken of joy, glory & honor, which ſhalbe when Chriſt ſhall be made manifeſt, then he layeth downe the argument of that ſo great a glory from our faith and

Gen. 49. 6. Pſal. 30. 31

1. Pet. 1. 7. 8.

and loue towarde Christ absent; and from that joy vnspeakable and glorious, which wee now feele, yea, and it were no more but through faith in him absent. *Because thou wilt not leaue*] *Peter* in the second Chap. of the Acts 25. verse, *&c.* interpreteth this place, from the 8. verse forth, to the end of the Psalme, to be spoken properly of christ: which *David* in this place spak as a prophet, yea, & that not only as a prophet, but also as a figure of Christ Iesus, who was to come. For *David* in him selfe also felt all those things in experiéce in some measure, which he fore-telleth, were to come vnto Christ. Then those things which are here spoken of, are chiefely to be vnderstood, concerning the resurrection of Christ, and of his glorious life: which thing, *Peter* prooveth manifestly in the same place, verse 29. And thereafter, yea, even out of these words, in which it was said, *That the holy one of the Lorde should not see corrup-*

The resurrection of the head of the Church is the cause of the resurrection of the members.

Corruption, I meane the rotting of the buried flesh, and resolution into dust: For out of these words, *Peter* assumeth, that *David* saw corruption, *He dyed* (sayeth he) *and was buried, & his sepulchre is with vs vnto this daye.* Wherefore, sayth *Peter*, those thinges cannot be properly spoken of *David* but of Christ his seede, whom *David* saw to come in the promise made to himselfe. Notwithstanding, *David* in the meane while saw, in that rising againe of his seede Christ, his owne resurrection also, which was to bee accomplished through the power of
1. Cor. 15. 20. Christs rising again. *who was made the first fruites of them that sleep.* And so we all likewise whē we look vpon Christ, we may see the fulnesse of that grace which is in him, to redound vnto vs as it were againe. But namely, if now drawing neere to death, and to the graue, if then we looke vppon him, we shall feele in him, and his glorious resurrection, our own rising againe:

For the Lord shall bring those who sleepe in Iesus Christ together with him. Finally, that is to be marked which he sayeth: *That God will not suffer him to whom he is gratious, to see corruption*] By this defyning and description of himself, he sheweth the ground both of the glorious resurrection of Christ, and also of all the godly in him: To, wit, that fatherlie loue of God, whereby both he loveth Christ, and likewise all the godly, howbeit it bee after a great difference, *For he loveth vs, in that his beloved*. The difference betuixt the rising againe of the godly and of the wicked, which shal be, is no waies obscure out of this ground of our resurrection. The loue of God in Christ shall sweetely rayse vp the godly out of the graue. But the wrath and justice of God being judge, shall rayse the wicked, yea, against their will, drawing them out of their graues at that last day to everlasting and just punishment. *Thou wilt cause me*] This

1. Thes. 4. 14.

Eph. 1. 6.

is the other benefite, which he is to attayne vnto after this life, to witte, that everlasting life, vnto the which, after the resurrection, he shal straight go. As if he should say; after that I am awakened vp againe, and rayſed out of the graue, he wil make me to know that path-way, which leadeth to eternall life: And having knowen it, I shall walke therein: By these wordes therefore he vnderstandeth, that the waye to life, and to the heavens, is to be clearely shewed vnto him, after that he sal be rayſed out of the graue. Now in the words following, he signifieth the life it selfe, which after he hath walked through in that waye, to an end, which leadeth to life & to the heauens, he shall attayne vnto. *The sacietie of ioyes.*] He expresseth that life first by joy, and by the saciety of joy, then by pleasantnesse. He maketh the beginning and fountaine of the joy, the countenance of god. Gods right hand, he maketh the cause of the plea

sant

ſantneſſe, and he boundeth both the ioy and the pleaſantneſſe, with eternitie of time. Our Lord Ieſus Chriſt, bring vs to this life: To whom with the Father, and with the holy Spirit, be all honour and glorie, *Amen.*

THE ARGVMENT Of the XXIII. PSALME.

A Pſalme it is of doctrine, in which *Dauid* glorying, openeth vp his confidence and ſecuritie. Alſo this ſecuritie which is to continue for all time to come, proceedeth from the confidence and preſent fruition of the mercy of God toward him, and of his Paſtoral care over him. Two things therfore ar propoſed in this Pſalme. The firſt, a confidence and apprehenſion of the preſent favour of God. The other, is a ſecurity in time to come, aryſing of the confidence, that God will with the ſame gracious favour in all poſteritie to come, follow him. Both theſe things are ſhortly ſet downe in the firſt verſe. Then they are opened vp in the verſes following: Confidence ſpecially vnto the ſixt verſe, and Security in the ſixt verſe.

THE XXIII. PSALME.

1 A Pſalme of DAVID. *Iehovah my ſheepheard, I cannot lacke.*

2 *He maketh mee to reſt in ſoldes re-*

plenished with grasse, he leadeth me by the soft running waters.

3 *He maketh my soule to be quiet, hee leadeth me in the waies of righteousnesse, for his owne names sake.*

4 *Although I walked through the valley of the deadly shaddow, I would not feare evill, because thou art with mee, thy rodde and shephearedes crooke, they comfort mee.*

5 *Thou furnishest a table before me, euer against mine enemies, thou plentifullie anoyntes mine head with oyntment: my cup is very full.*

6 *Surely, goodnesse and mercie shall follow me all the dayes of my life, and I shal be at rest in the house of Iehova, so long as times shall indure.*

The proposition of the first part.

IEhova is my sheapheard] This is the proposition by a glorying, first of confidence, and as it were, the Pastorall care of God toward him: Then of securitie in time to come. In the first parte of the proposition, hee expres-

presseth Gods care, borrowing the words from a sheapheard & a flock; comparing God with a Sheapheard, and himselfe vnto a sheepe. *Iehova (saith he) is my Sheepheard*] That is, as the shepheard feedeth his sheepe, so Iehova feedeth mee. *I cannot lacke*] The other part of the proposition, in which is set downe the securitie in time to come: Also, this securitie in time to come, is gathered & brought in from the present confidence & apprehension of the care of GOD toward him, as if he should say, GOD feedeth me for the time present, and by all meanes taketh care of mee: Therefore I shal never want his help in time to come; neither shall it ever come to passe, that I in any time cõming, shall lacke any thing. The like glorying we haue of *Paule: God is on our side, who is against vs?* So much hitherto then wee haue spoken of the proposition, set downe by waye of glorying, wherby we see confidence

The other part of the prepositiõ.

Rom. 8. 30

in God preſent (for confidence is the apprehenſion of a thing preſente) to bring out ſecuritie, wherby any godly man promiſeth vnto himſelfe, that God will be preſent with him for all time to come. There is no other thing vnleſſe we will except God, which by the owne preſence thereof, can make vs ſo ſecure: I ſpeak of that true & ſpirituall ſecuritie. For I grant that the trāſitory things of this world ingender in mens mindes a certaine ſecuritie, which we call carnall, ſuch as was that of that rich man, which after that his barnes were enlarged and repleniſhed, ſaide to his ſoule. *Soule, thou haſt much goodes, layd vp for many yeares: liue at eaſe, drink and take thy paſtime.* But what heard hee from God? *O foole* (ſayeth he) *they will take thy ſoule from thee this ſame very night.* And *Paule* ſheweth, what followeth vpon this fleſhlie ſecuritie. *When they ſhall ſay peace, and all things quiet, then ſhall come vpon them ſuddaine deſtruction*

Luk. 12. 19

1 Theſ. 5. 3

on, as the ſorrow of a woman like to travell, and they ſhall not eſcape. Therefore this carnall ſecuritie is deceavable, but that ſpirituall quietnes ſhall never deceive vs, neither yet can wee glorie ſufficientlie of ſpiritual ſecuritie, neither yet can we at any time to come, promiſe things great ynough to our ſelues, of God, and of his mercy to all poſterities, of that ſpirituall quietneſſe. *He maketh me*] He openeth vp the firſt part of the propoſition, firſt by allegorical ſpeeches, vnto the fifth verſe, then in proper ſpeeches, in the fifth verſe. Then to the end hee might declare that Iehova is his ſhepheard, he maketh an inductiõ, firſt of the partes of a good Paſtour. Now there are fiue parts of the office of a ſheepheard reackoned out, whereof the firſt two pertaine to the bodie of the ſheepe, the third to the ſoule, the fourth & fifth to the waies in which it walketh. Then the firſt part of the duty of a good ſheepheard

Fiue partes of a paſtorall duty.

is conteined in these words. *In foldes repleniſhed with graſſe*] In which two things are comprehended: The firſt is, the office that he maketh the ſheep to bee ſatisfied in foldes abunding with graſſe: The other is, that the ſheepe now being filled, hee maketh them to lie downe and reſt, that is, he maketh to enjoye an exceeding ſoft quietneſſe. For in this latter, that former is to be vnderſtood; for the ſheep vſeth not to lye downe & reſt while it be filled firſt. DAVID applyeth this part of the dutie of the Paſtor to him ſelfe; as if he ſhould ſay: None otherwaies then the ſhepheard maketh the ſheepe, to fill the ſelfe in the foldes abounding with graſſe, and then to lie down & reſt, ſo none other waies, ſay I, doth GOD refreſh my bodie, with meate and moſt ſweete reſt. *He leadeth by the ſoft running waters*] The ſecond part of the duty of a ſhepheard, belonging alſo to the bodie of the ſheepe. Now it is ſeene in that, that the

1 Nouriſhment.

2 Refreſhment.

the Pastor careth to quench the thirst of the sheepe, by giving vnto it the commoditie of drinke and refreshment. Even so, sayeth DAVID, Iehova quencheth my thirst, and refresheth my bodie. Then this much hitherto DAVID hath commended the care of God, as of a sheephearde toward his bodie. Learne therefore what the care of GOD is towarde our body: None there is of all the godly whom he satisfieth not with meate & drink: also this satisfaction is not so much to be defined by a full bellie, as by a full heart, or contented with thinges in modestie. *Godlinesse is great gaine, with a heart content of the own lot.* By which saying, the Apostle would signifie, that those two thinges are conjoyned together; Godlines, and a contented heart within the selfe, or a mind content of the owne portion. Whosoever then is godly, is content of mean thinges, hee is oft content with one hungrie bellie, *I haue learned* (sayeth 1. Tim. 6.

the

the Apostle) *In what soeuer estate I am, therewith to be content. And I can be abased, and I can abound: euery where in all things, I am instructed both to be full, & to be hungrie, & to abound & to haue waute. I am able to do all things through the helpe of Christ, which strengtheneth me.* Then he in whome Christ dwelleth by faith, hath all sufficiencie within himselfe, and a soule which is content not onely of small thinges, but of such as are al-to-gether no things. But he who hath not Christ, he hath not sufficiencie within himselfe, yea, or a minde content with the greatest thinges. For the more that the vngodly man possesseth, so much the more hee doth seeke after. We must not in this place pas by in silence, with what mind DAVID recommendeth this liberalitie of God, in nurishing of his body. For there is no godly man able to hold his peace concerning the bountifulnes of God; for he esteemeth more of any meane

Phil. 4. 11.

and

and common faire received at Gods handes, then the vngodly man doth of the moſt daintie diſhes: For it cõmeth to paſſe (I cannot tel how) that while the godly man eateth or drinketh, he doth it al to the glory of his God & while he hungreth & thirſteth for thoſe earthly things, in the meane time that hee is eating and drinking, he taſteth therewith thoſe heauenly and ſpirituall things: It commeth to paſſe, I ſaye, that whileſt his minde is eating and drinking in that grace, which vſeth to ſeaſon with a wounderfull ſweetneſſe, yea, the very bodelie and common meate, ſo that any common meat ſavoreth better in the mouth of the godly man, then the moſt daintie meate, otherwaies ſavoreth in the mouth of the wicked man. The third part of a paſtorall duty.

He maketh my ſoule] This is the thirde parte of the office of a ſhepheard, which concerneth the life or ſoule of the ſheepe. For that beaſt is of nature fearefull, and vſeth to bee troubled

bled and disturbed in spirit, with the most light thing that can bee. Therefore it is the dutie of a good Pastour, not onely to haue a consideration of the bodie, but also of the soule or life of his sheepe, that hee make it to be at rest and quietnesse: Even so sayeth DAVID, God doth, that I may be of a quiet and setled minde. For to what purpose shal man haue his body to be wel taken care of, whilest in the mean time, the soule is neglected, which is the precioufer part of man, & which is not in a good case? surely, it cannot be well then with the body. For what delight can the body take of meate, drinke, & the rest of that sorte, when the soule is in some exceeding grieuous feare, especially when it is tormented with those horroures of hell. Therefore DAVID sayeth, that GOD taketh thought of his soule, and that it is quieted of him. Everie godly man also feeleth the same care of God, and feeleth that quietnesse

What the true life & peace of the soule is.

and

and peace of the minde, which surpasseth all vnderstanding. I speak of the peace of God, not of the peace of the world: For this peace and fleshly securitie of the world, which creepeth vppon men, is not to be accounted among the benefites of God, but directlie contrarie, it is to bee reckoned among Gods curses. I speak then of that peace of God, which ariseth from a good conscience, that is, a conscience perswaded of the forgiuenesse of sinnes. For looke how soone God doth justifie vs, our soules then begin to be at rest, and to be strengthned with the peace of GOD, as by a certaine fortresse. For so speaketh the Apostle of this peace, *And the peace of God* (saith he) *which surpasseth al vnderstanding, shall be a preservation vnto your hearts.* But considder, how much DAVID maketh of this peace, & how he commendeth the same. For it is not possible, that any godly man can conteine this peace of minde, within Phil. 4.7.

his

his ſoule, but he will preaſe the ſame to the glory of God in Chriſt: Alſo the wicked man, commendeth his owne peace, *Peace* (ſayeth he) *and all things at quiet*. But in the meane time neuer one word ſpeaketh he of God, But every godly man while hee is glorying, hee aſcribeth that whole peace and tranquillitie vnto GOD, which thing, when the wicked man heareth, he conceiveth it not to be of that peace, which rejoyceth in the Lord. For that it is a peace, which ouer-commeth the whole vnderſtanding of the natural and carnal mind.

1 Thes. 5. 3

The fourth paſtorall duty.

He leadeth me in the waies] The fourth part of the duty of a good ſhepheard which belongeth vnto the wayes in which the ſheepe walketh. For the ſheepe is a beaſt, by nature wandring (ſuch is the ſimplicitie of it) ſubjecte to many by-waies, therefore it is the duty of a good Paſtour, to take heed leaſt it wander away from the place and ſtraight way: even ſo, ſayeth DA-

VID

VID, Iehova leadeth me by the paths of righteousnesse, that is, by righte waies. *Although I walked*] This is the fifth part of the duty of a good sheip-heard. But if it fall out, that the sheep wander frō the waye, & lay the selfe open to danger, let him haue a rod in readinesse, whereby he may cal back, and a sheepe-crooke, whereby hee may draw it backe againe. So DAVID confesseth, that hee was called and drawen backe, with the rod & sheep-crook of Gods holy Spirit, by his good as by a faithfull Pastor, after the same maner, doth God take heed to every way whatsoever, of every godly man that loveth him, not only by a generall providence, whereby all men without difference, liue by him, are and mooue: But much more, by that particular providence of his, wherby he ruleth them by his holy Spirite, whereby, as by a hand they are guided in all their waies, and if it fall out so, that they goe astray from the way, they

The fifth part of a godly man.

they are brought again into the way by that selfe same Spirite. You see how much DAVID commendeth the providēce & presēce of God: the same thing doe all the godly, while they feele they do nothing without God, and while they feele also after what manner they attaine vnto the Butt, that they themselues ar taken hold on by God, and that they are led on vnto that selfe same Butt: while they feele also GOD to be present with them in all their waies moste dangerous whatsoever, whereby they must of necessitie passe vnto the heauens. For there is no solide ioy in doing of any thing, vnlesse wee feele the holy Spirite of God to be the directer and the moover. Moreover, it is to bee marked in this place, that no daungers, no afflictiones, no, nor death it selfe can separate vs from God. For he saieth: *Although I walk through the valley of the deadly shaddow, I would not feare, because thou art with me*] Com-

The sure confidēce of the godly.

mon-

monlie it is thought, that God is absent from that man, who is brought to some extreame danger, who hath his abiding in the middest of death. For they perceiue not howe those thinges can stande with the providence of God: even as though God were not able to hold vs vp, vnlesse he vpheld this body and this present life. Also, this is the most sure signe of Gods presence in perils, that the godly are voyde of all feare, and that they are of a bold & couragious spirit. For, for this he sayeth. *I would not feare, because thou art with mee*] Thou seest then, to speake it in one summe, how particular the care of GOD is toward his owne: For seeing in man, three things are to be considered; the bodie, the soule, the actiones; God leaveth none of those destitute of his presence; to the bodie he furnisheth nurishment and governement, hee maketh the soule to be at rest, he directeth the actions of the body: Neither

ther yet onely hath he this particular care of his owne: But (which thing I haue ever reckoned amongſte the chiefeſt of Gods benefites) he perpetually cauſeth them to feele ſome ſenſe of his providence and care towarde them, ſo that they are able to declare particularlie the ſortes of Gods providence, and to attribute fullie to God, the whole glory of the ſame. *Thou furniſheſt*] Hee openeth vp in proper wordes, the former allegorie, borrowed from the cuſtome of a good ſheepheard, and hee comprehendeth that whole care of God toward him, in thoſe three parts, as it were. The firſt is: *That he furniſheth a table before him*] The ſecond, *That he annoynteth his head with oyle*. The third, *That he maketh his cup very full*] The firſt and the third parte, belong to the neceſſary nuriſhment: The ſecond, to the decorement; for the auncientes for the moſt parte, were annoynted with oyles and oyntments for

2. Sam. 12. 20. Mat. 6. 17. 2. Sam. 13. 28.

for braverie and ſeemelineſſe cauſe, and not for any neceſſity. Wherefore thoſe who were in the mourning eſtate, abſteyned from annoyntings. That which he ſayeth in the firſt part is to be marked. *Thou furniſheſt a table before mee, over againſt mine enemies*] Wherby he ſignifieth, that in deſpite of his enemies, he was fed & nuriſhed of God, by the which great honour redounded vnto him, and the greater was the confuſion of his enemies, while in the meane time that they are looking on, he is ſo honoured of GOD. Then wee are to note in the third part, that which he ſayeth, *That God maketh his cup to abound*] For hee vnderſtandeth the aboundance and increaſe of thinges neceſſarie to this life, as of drink. Conſidder therefore of the care of God toward his owne, and howe liberallie he dealeth with them: he beſtoweth vpon them, not only thoſe things which belong vnto neceſſitie, but thoſe things which

are for decorement: againe, he furnisheth not the thinges niggardlye, which belong vnto necessitie, but aboundantly and liberally. And all those thinges surely he doth for their cause, their enemies in the meane time, looking on, and sore againste their willes, whereby the greater glorie may redound vnto them, and that the confusion of their enemies may be the greater, while they see those to be honoured of God, whom they earnestly desired to be destroyed. So God honoureth euery waye those, who honour him. *Surely goodnesse and mercy*] An exposition of the seconde part of the proposition, that is, of the securitie for the time to come: For he gloryeth of the securitie, and hee promiseth vnto himselfe, both all good things in this life, and also the everlasting kingdome in the life to come. Concerning this securitie, we haue obserued some thing vpon the first verse before; now this one thing

I adde to this only, And I ſeeke the cauſe from whence it commeth to paſſe, that anye man gloryeth ſo ſecurely, of the feeling of the preſente favour of God,& promiſeth ſo ſurely to himſelfe, that he ſhall never be deſtitute of that favor in time to come? The cauſe is,not any thing in vs,nor that loue whereby we loue God: for there is nothing in vs that can make vs to be at reſt,ſuch is our inconſtãcy by very naturall diſpoſition: but the cauſe is that free favour of God,who loveth him, whom he hath begun to loue for ever,in that his welbeloved ſonne Ieſus Chriſt. PAVLE gloryeth ſecurely, not indeede of the *ſenſe* of that loue,whereby he himſelf loved God, but of the *Feeling* of that loue, whereby God in Chriſt had embraced him. *Who ſhall ſeparate vs* (ſayeth he) *from the loue of God?* For this is that ground of all glorying and ſecurity, the loue of God toward vs, from the which, by no kinde of force,wee are Rom.8.

able to be pulled away. The glorie therefore of al ſecuritie, be vnto God in Chriſt for ever. *Amen.*

THE ARGVMENT. Of the XXXII. PSALME.

It is manifeſt out of the inſcription, that it is a Pſalme of Doctrine, and that it was written by *David*. In it is handled the bleſſednesſe of man, and it conteineth the doctrine of happineſſe. Firſt therefore is ſet downe the generall doctrine, vnto the 8 verſe. Then the applying of the generall doctrine, vnto the laſt verſe, and finally, a concluſion of exhortation in the laſt verſe it ſelfe.

The XXXII. Pſalme.

1 DAVIDS Pſalme of doctrine. *Bleſſed is he which is eaſed of defection, whoſe ſinne is covered.*

2 *Bleſſed is the man vnto whom Iehova imputeth not iniquitie, and in whoſe Spirite there is no guile.*

3 *When I keept ſilence, my bones waxed old, in my roaring all the day.*

4 *For thine hand was heavy vppon me, day and night, my moſt excellent iu-*

ice

voice, was turned into ſummer droughts. Selah.

5 *I will make my ſinne knowen vnto thee, neither will I hide mine iniquitie, I ſaid, I will confeſſe my defections vnto Iehoua, and thou tooke away the puniſhment of my ſinne,* Selah.

6 *For this thing ſhall every one to whome thou art gracious, pray vnto thee, what time it ſhall fall out (in the overflowing of many waters, they ſhall not ſomuch as touch him) Saying,*

7 *Thou art a lurking place to me, preſerue me from trouble, compaſſe me about with ſongs of deliuerance.* Selah.

B *Leſſed is he which is eaſed*] The propoſition of the bleſſednes of man in the generall doctrine, commeth firſt in hand: Then a confirmation of the propoſitiõ, from experience: laſt the effecte of that experience of the mercy of God toward DAVID, in others of the faithful. Then to the end we may ſpeake of the propoſition: The firſt propoſitiõ

DAVID first is tormented with the conscience of sinne, and because of sin, with the feeling of Gods wrath. Then his minde is quieted by a confidence of the forgiuenes of his sins: Therefore he appeareth to himselfe to be blessed, after that torment and horrours of death, through the conscience of the remission of his sinnes, his minde being now setled in ease: hee sheweth plainely, once and over again, what great good is in the forgiuenesse of sinnes, in this Psalme of doctrine, and there through hee becommeth an excellent learned Teacher, of the blessednesse of man. For every man is bounde, after that firste he hath felt his own miserie, then his free deliverance in Christ, according to his calling, to deliver over vnto others, as it were, the doctrine of the miserie and blessednesse of man. DAVID nowe then becommeth such a one, and hee teacheth that true and solide felicitie, consisteth not in the riches

riches of this worlde, not in honor & glorie, not in pleasures, not in the workes and merites of men: but in the grace of God alone, & in the free remission of sinnes. Also, those whom he taketh in hand to teach, are miserable men, miserable, I say, & it were no more but by reason of the conscience and of death, yea, or rather, because of that fleshly security, whereby many are casten vp so in a deepe sleepe, that neither are they touched with a sense of sinne, nor of miserie: which estate, surely is of all estates farmost perilous. Then those ar they whom he teacheth this true happinesse, & to whom, by viue voyce he poynteth out, as it were, with the finger, that onely cause, which pacifieth and blesseth the consciences of miserable men, to wit, the free remission of sinne in Christ. Moreover there are three sorts of speeches concerning remission of sinnes, in the two first verses, which notwithstanding

ding all fall into one. The first is,

The first. *Blessed is he which is eased*] (sayth he:) David feeling himselfe as it were firste oppressed with the burden of sinne: Then that he was eased of that burthen, through the mercy of God, and his conscience now being pacified to him, drawing his breath, as it were, he cryeth out and declareth, that that man is blessed, whosoever he bee, that is disburthened of the heavie burthen of his defectiõ. Now the cause wherefore wee feele not in our selues such a blessednesse, neither are able to prayse the same with David; is this securitie, whereby it commeth to passe, that either sin is not felt at all, or if it be felt, it is esteemed as a thing of little weight: But if the deadly fopour, were shaken off from vs, and if there were any feeling of sinne, together with a sense of the wrath of God, drawing out sin to the light, and making the burthen of sin to appeare intollerable, as that way it

appea-

appeareth vnto David, when he saieth and complayneth, that the burthen of his iniquities are heavie, & that they are heavier, then he is able of strength to beare: For he felt conjoyned with his iniquities, the wrath of God, from which proceedeth that so great a weight of sin. If therefore we feele that burthen of sinne, with the anger of God lying on vs, then surely we would in good earnest acknowledge that that man were blessed, who were disburdened of his defection. *Whose sinne is covered*] The seconde forme of speech followeth, whereby he publisheth the remission of sinnes. *Blessed is he* (sayeth he) *whose sinne is hid.*] David, when hee had felt this sinne, and all this deformitie of nature to be layd open before the eies of that wrathfull God: Then also, he had felt that his sinne was covered with the obedience & righteousnesse of Christ, his minde being nowe quieted and setled, hee pro- Psal. 38. 5.

pronounceth that man to be blessed, whose sinne was covered. Now the cause wherefore wee feele not this blessednesse in our selues by experience, is, that he is blessed, *whose sinne is covered*, is the selfe-same stupiditie of our nature, and fleshlie securitie, wherewith wee are so blinded, that we neither see our sinne, neither the angrie face of God, looking vpon vs from the heauen: For the which blindnes sake againe, we do oft come to that shamelesnesse, that not being cõtent in secreet, to offend those eies of God, we also do openly come out, and in Gods sight, before the Sun & the Moone, yea, and as it were the whole world looking on; sometimes wee commit man-slaughter, otherwhiles adulteries, nowe thieftes and riefes, and then other sortes of moste filthie sinnes; and provoke, as *Esay* saieth. 3. 8. the eies of the glorie of God: Like as we read of that *Zimri*, a moste impudent man, who came foorth & brought

Num. 25.

brought out his filthineſſe, with that his exceeding filthie whoore the *Midianitiſh* woman, in the ſight of God, in the ſight of *Moſes*, in the preſence of all the people, yea, in the publicke ſorrow of al the cõgregatiõ: Wherefore *Phinees*, being vehemently ſtirred vp, with the zeale of God, taking a ſpeare in his hande, ſtriketh them both through. But if ſurely there were any Magiſtrates among vs, indewed with ſuch a zeale, thoſe moſt wicked men, ſhould not eſcape vnpuniſhed, for ſo many man-ſlaughters, ſo many adulteries: Finally, for ſo many ſortes of moſt haynous ſins. Nevertheles, this thing in the meane time ſhould comfort vs, that the ſelfe ſame God yet remaineth, and that ever like to himſelfe, who becauſe of his righteouſnes, is not able to ſuffer for ever, that theſe moſt wicked man ſhall eſcape vn-puniſhed, for thoſe ſinnes. This is then the blindneſſe which proceedeth from our ſecuri-

tie

tie, and againe, a wounderful ſhameleſneſſe, proceeding from that blindneſſe. But ſurely, if once at length we were wakened vp, out of this deadly ſopour, and ſaw our ſinnes viuely, together with the angrie countenance of God, beholding vs from the heaven, and burning vp our ſoules as it were, with his hoat wrath (for the angrie countenance of God doth none otherwaies burne the vncleane ſouls of men, then the fyre any mater meet for burning, as tymber ſtuble or hey, according to that ſaying of the Prophet: Thou ſhalt appoynt them, *For to be burnt*, as a furnace of fyre in the time of thine angrie countenance: & then declaring that more clearely, he ſubjoyneth, *Iehova ſhall ſup them vp in his wrath*, (as if the fyre had cõſumed them) But if, I ſay, there were any feeling of thoſe things, then ſurely wee would with DAVID commend much that man to be bleſſed, whoſe ſinne were ſo covered, that it ſhould not be

ſeene of an angrie God. *Bleſſed is the man to whome Iehova imputeth none iniquitie*] The thirde forme of ſpeech, whereby hee expreſſeth vnto vs the remiſſion of ſinnes. Hee felt out of all queſtion, firſt a judgement ſeate, ſet vp, as it were, in his owne ſoule, and an accuſing conſcience, that his ſin was imputed vnto him, by God the judge. Then this whole judgement being remooved out of his ſoule by Chriſt, that his ſinne was not layde to his charge. Of this it commeth to paſſe, that being refreſhed, he cryed out, & commendeth him to be greatly bleſſed, to whom God imputeth not ſinne. But if we, after the ſame maner, rayſing vp a judgement ſeate in our hearts, would firſt ſee & feele our conſcience accuſing vs, God ſitting in judgement, and ſin to be laide to our charge by GOD the judge, ſurely, wee would call that man bleſſed with David, to whom God imputeth not ſin. But ſuch is our greate

The third forme of ſpeache.

ſlug-

sluggishnesse, that albeit, we be other wise sinners, notwithstanding, except it be very hardly, ar we touched with any sense of sin, yea, even then when the wrath of GOD exerciseth vs, wee are not drawen on to the acknowledging of our sinne, but verie hardly. Out of this laste forme of speech, whereby David published the forgiuenesse of sinnes, we learne also from Davids example himself, we learne I say, first, what is the estate of the soule of a sinner, which is touched deepely with a conscience of his owne sinne, and thereby is prepared vnto grace. He feeleth, that there is a judgment seat set vp in his soule, and that God himselfe the judge, sitteth therein: Then the conscience of sinne accuseth, and God the judge layeth sinne to the charge, and looketh vppon the filthinesse thereof, as with a terrible eie, From thence followeth a deepe sense of sinne, and a burden that is not able to be borne,

of

of ſinne, I ſay, which appeared a little before, to be of no weight and moment: Of this alſo aryſes horrours & terrours of hell, which if they continued any longer, they would driue a man vnto deſperation. Wee haue againe alſo in the example of David, the conſtitution of the ſoule of the ſinner, after that ſinnes are forgiven: Hee feeleth within himſelfe, that all that judgement ceaſeth, that his conſcience as a witneſſe accuſeth him no more of ſinne, and that ſin is not layde vnto his charge by God the judge: he feeleth alſo, that whatſo-ever remanent of ſinne, is in the corrupte nature, that it is whollie covered ſo, with the righteouſneſſe & perfite obedience of Ieſus Chriſt, that the angrie face of GOD, is no more directed againſt the ſame: finallie, he feeleth now, that his ſin is not imputed vnto him, and ſo, as I ſaid, it being covered, he feeleth it to bee a burden vnto him no more. And in

deede, when any is disburdened of the burden of sinne, sinne appeareth vnto him to bee a light thing, not by reason of that fleshlie securitie, but for the mercy of God in Christ his sake it is made light & of little weight Vppon these follow an in-credible peace and quietnesse of conscience, which is none other thing then that blessednes, which DAVID commendeth. For when he had once intirely felt it in his soule, he reteineth it not within his owne minde: But hee is compelled to common thereof with others, that, if it be possible, other miserable men also (such as we are all by nature) may be touched with some sense and sweetnesse thereof, in some measure, that so they may become blessed. More-ouer, wee haue also to learne out of DAVIDS words, that which PAVLE also gathered out of the recommendation of this blessednesse of DAVID, to wit, that that man is blessed, to whom the Lord imputeth

Rom. 4.6

teth righteousnesse without workes, that is, that a man is made righteous, not by any inherent righteousnesse, which proceedeth from his workes, but by righteousnes imputed onely. For if justification and blessednes, be by forgiuenesse of sinnes, of necessity it must follow, that justification is by righteousnesse, not surely inherent, but imputed. For forgiuenesse is also of sinne inherent: Nowe sinne being inherente, that righteousnesse is not inherēt but imputed. This necessary consecution of imputed righteousnesse, from the forgiuenes of sinnes, caused Paul to interpret that place that David spak expressely of the remission of sinnes, even as if he had spoken of imputed righteousnes. But this matter, shall become more euident by some example, taken from judgement seats, and from the common customes among men. For the matter is none otherwise to be considered of, in this head of justification.

then if any King of free grace would forgiue the ſinne to any guylty man. As for example, to a man-ſlayer, even now condemned for his ſinne: Now this man, his ſinne being forgiven, is ſaid to be juſtified. But by what righteouſneſſe, I praye you? not by that which is inherent: For in him ſelfe in very deede, hee is a man-ſlayer. By what righteouſneſſe then? ſurely by none other, then by that, which was freelie imputed by the King, to wit, by that whereby hee thinketh him righteous, who is not righteous in himſelfe. The ſame in all reſpectes, is the manner of our juſtification, before the judgement ſeate of God the judge. Wee are not indeede juſte through our owne works, but vnjuſt, Neither yet doth God pronounce vs to be righteous for our works. But the juſtification of GOD, that is, the publiſhing of the juſt, is that whereby he vttereth that man is vnjuſt, to bee juſt, of his only mercy in Chriſt. Now

to

to the end that the whole matter may the more clearely appeare; wee muſt know, that a man may be ſaide to be juſtified before GOD, three waies ſummarlie: Firſt, by the works of the law; ſecondly, by the puniſhment of the law broken; Thirdly, by remiſſion of ſinnes, or by not imputing of ſinnes, for thoſe things ar one. Moreover, as concerning the firſt manner of juſtifying, which is by the workes of the Law, after the fall of ADAM & of vs al in ADAM never was there any yet, that was juſtifyed by the workes of the Law, except one man Chriſt. For ſeeing the lawe requireth two things, the one, either that we fulfil, or that wee die, all fulfilling of that which the lawe commandeth, is vterlie loſt in ADAM. Now, as concerning that ſecond maner of juſtifying; Chriſt is juſtifyed onely that waye, yea, and that for our cauſe, for that cure denunced in the law, perteined vnto vs, & we behoved to ſatiſfie the

The threfold maner of iuſtifiing.

1 By the workes of the lawe.

2 By puniſhmentes for tranſgreſſion.

righteousnesse of God, by our everlasting death, but Christ came as a mid man betuixt, through his own, and his fathers mercy, and transferred our sinne, together with the punishment due to our sinne vpon himselfe. The third manner of justifying, which is by the free remission of sins, resteth alone for vs, whosoever wee be, that will be justified & saved before God, to wit, whereby we freelie receiue remission of all our sins, beleeving that Christ hath satisfied the law for vs, & for our cause hath suffered that curse of the lawe, and having recived that forgiuenes, we are counted just in that righteousnes & satisfaction of Christ, apprehended by faith. Of these three sorts of justification, the two former differ from this third, that seeing in the two former the cause of the sentēce of justification, is in him that is justified, in this third sorte, the cause of the sentēce of justifying is without him that

By the remission of sinnes.

The difference of these matters

it

is justified, to make it clearer, in that first maner of justificatiō, the cause of justifying is in the works of the man justified. So Adam had bin justifyed, if he had stoode in the obedience of God, so Christ was justified for our cause, by his own righteous works, & by the perfite loue vpon all sides of GOD, and of his Neighbour. In the seconde sorte of justification which is by punishment, the payne it selfe, which is suffered by the justified man, is the subject and the cause, why he is justified of GOD. So Christ alone is justifyed for our cause, and hee is made for vs the curse of the law; also, he hes fully satisfied the law by his death. Laste, in the thirde manner of justification, the cause is, that selfe-same satisfaction, which is in Christe him selfe, without vs, as in ane subject, but after some sorte made aires, to wit, by faith. So then by this third manner, al the faithful are justified, by the

cause

cauſe of juſtificatiō, that is, Chriſts ſatisfactiō, which is with out vs. DAVID therfore, that we may returne to him again, ſpeaketh not of the firſt juſtification, nor of the ſecond, but of the third; & he attributeth the juſtificatiō & bleſſednes of man, not to the works of man himſelf, nor to the puniſhmēt taken according to the threatning of the law vpon man himſelfe, but only to the free remiſſion of ſins. Which ſorte of juſtification, is accompliſhed after this order. Firſt, the ſinfull man being called of God, beleeveth in Ieſus Chriſt, to whoſe ſacrifice, the wrath of God purſuing him, hee is compelled after ſome ſort, one or vther to flie, as vnto a certaine Girth. Then taking holde vppon that ſacrifice, the wrath of God is now pacified: The wrath being aſſwaged, there is place for grace and mercy, and therefore of grace, he forgiveth him his ſinne, and therewith imputeth to the ſinner, that righteouſneſſe and ſa

tiſ-

tisfaction of Christ, which by faith before he had apprehended. And so in these two things, is situat that sentence of justificatiō, the cause wherof, wee see to be Christs satisfaction, without man himself, except in this respect you say it to be in man, in so far as it is apprehended by faith. And this fashion of justification, is no lesse effectual, yea, it is much more forcible and full, then if God had justified vs for any cause, which can be in vs. For the peace and quietnes of conscience is no lesse, neither yet is that rejoycing, which is through justification by faith in Christ, & by his satisfaction any whit les, then if we our selues were by our workes justifyed. *Being iustified* (sayeth the Apostle) *through faith, wee haue peace towards God.* Then a little thereafter, *We glory* (sayeth he) *vnder hope.* The Apostle also himselfe, in this justification of God by faith, gloryeth securely against that man, whosoever he bee Rom. 6. 8. Rom. 8. 38.

that

that would lay a crime to his charge: ye, experiēce it ſelf hath ever teached ſince the beginning, that this way of juſtification is more ſure, then that which is by workes, and by a cauſe inherent in vs. For ſeeing that inherent righteouſneſſe, both of Angels and alſo of men is loſt, this righteouſnes of Chriſt, apprehended by true faith, ſhal never be loſt. In which alone ſurely (to the end we may make one concluſiō of this diſcourſe) whoſoever hee be, that quieteth not himſelfe, there ſhall no part be left him in that bleſſedneſſe, which DAVID ſayeth is placed in the forgiueneſſe of ſinnes. *In whoſe Spirit, there is no guyle.*] Hitherto hath DAVID publiſhed, man to be bleſſed, through the forgiueneſſe of ſinnes; now he ſheweth him to be bleſſed through ſanctification alſo, eſpecially, for ſimplicitie and ſincerity of the hart, which is the effect of the remiſſion of ſins: as if he ſhuld ſay: I publiſh him to be bleſſed

to whom sins ar forgivē, yet not with standing, so that I separat not sanctification, frō the forgiuenes of sins, & justification. So *Paul*, after he had shewed, *that there is no condemnation for him that is in Christ Iesus*, presently he subjoyneth, *who walketh not after the flesh, but after the Spirit*. DAVID therefore, conjoyneth with the remissiō of sins, sanctification: for the blessednes or happinesse of man, is no other thing then his blessed estate in Christ Iesus and it is the effect, of all the spirituall blessings in Christ Iesus, of those, to wit, which ar reckoned out,* & there after, and ar brought in,* & therafter. Moreover, they are the *fore-knowledge of Gods Predestination vnto life, calling, iustifying, glorifiing*. Then there is no cause why any should gather out of this place, that a man is also justified through holinesse of life, and good works, because the Prophet saith, *blessed is he in whose hart ther is no guyle*: seing that by the word of blessednes is

Rom. 8. 1

* Rom. 8. 29.
* Eph. 1. 4

meant

meant iustification; but the common effect of all the reste of the blessings, of which hes bene even now spoken, and among the which, sanctification is reckoned out as one. Then we may define the blessed man, from his owne causes going before, that it is he, who is called, iustified and glorified, of the fore-knowledge and Predestination of GOD. Out of those thinges you perceiue, that sanctification, synceritie and cleanesse of the heart, are required to blessednesse, which in this life, is no other thing, but a begunne glorifying, and that blessednesse is the common effect of all. Neither yet also shall it appeare, if the sentence of the Apostle be taken good head to in that place, and if his words be considdered, that the blessed & the iust man, or iustified man, as they thinke commonly, is taken for one thing. For, blessed, also with the Apostle is none other thing, then the blessed estate of the iustified mã,

and

and the effect of iuſtification, or of imputed righteouſneſſe with-out workes. From whence alſo it is, that our Prophete in an other place, in plaine words, publiſheth a man to be bleſſed, through the works of ſanctification. For I would not expound the worde bleſſed in that place, iuſtified: as if the Prophete, of the conſequent effectes, deſcribed the iuſtified man: But I would vnderſtand by the name of, bleſſed, a man conſtitute in that eſtate of life, which is the eſtect of iuſtification, ſanctification, and finally, of all ſpirituall bleſſings in Chriſt. See thoſe things which we haue obſerved vppon that place concerning bleſſednes. *When I held my peace*] Hitherto was ſet down the propoſition of the bleſſedneſſe of man: Here followeth the confirmation thereof, from his owne experience. Alſo, that experience is two fold: The firſt is of the miſerie, at what time, to wit, he held his tongue Pſalme.32

and

and confessed not his sinne. The second is, of deliverance and forgiuenes of sin, that is, to wit, at that time when he confessed his sin. Then hee sayeth first: *When I held my tongue, my bones waxed old*] That is, when I conteined my sinne within mee, when I dissembled the same, and confessed not, *My bones waxed olde*] That is, mine whole bodie was consumed, & there was nothing so firme in me, no not indeede so much as my bones, which was not worne away with the hand of God. Marke the Prophetes words: for he speaketh not so, becaus *I haue sinned, my bones consumed awaye.* But he sayeth thus; *When I helde my peace*] Or when I confessed not my sin, *My bones were away*] Of the which we learne, that the godly are not for that cause afflicted of God, that they are punished because of their sinnes, which are all forgiven, in that alone satisfaction of Christe, but to the ende they may be rayled vppe out

Why the godly are afflicted of God.

of

of that ſluggiſhneſſe, and extreame deadlie ſecuritie, and may be broght to repentance. I obſerue this, becauſe of the enemies, who defende that afflictions, yea, even of the godlie, are ſo manie temporall puniſhmentes, and ſatisfactiones for ſinne, when there is but one ſatisfaction of Chriſt, yea, and that all ſufficiente, and puniſhmente, which he ſuffered for all our ſinnes, ſo that, whoſoever would conjoyne any other ſatisfaction whatſoever, with this ſatisfaction of Chriſt, of force he muſt take away ſome thing, from that moſt perfect ſatisfying. much rather therefore we muſt hold and learne out of this experience of David, that whatſoever afflictiones of the godly, are not ay by reaſō of their ſinnes, to wit, that any puniſhment ſhould bee taken of them, albeit otherwiſe, the originall and efficient cauſe of them be ſinne, *For the wages of ſinne is death* (the ſame judgmēt is to be taken of al temporal af-

afflictiones whatsoever.) But GOD who out of light, bringeth foorth darknesse, hee so changeth these afflictiones, which are of the owne nature the fruites and effectes of sinne, that nowe they become certaine exercises of the godly for their weill. Then, as I haue said, afflictions come not for sinne, as the ende that it may be punished, but that repentance, mortification, and conversion may be wrought. Secondly, marke in this place, how deepe the deadly sopour, yea, of the godly is at some time, that those, who now and then, sleep so in sinne, that they cannot be wakened, vnlesse it bee with most grieuous afflictiones, & as DAVID speaketh, yea, except their bones be consumed, & that also (which is a wounderfull thinge) falleth out, after that they haue now oft had experience of the mercy of GOD in Christ, & are touched with that sense of the passing sweete loue of GOD, which surely

ought

ought to haue easilie, without anie trouble, alured their mind vnto God. For he who once hath felt how gracious the Lord is, he must of necessitie, continually seeke the presence of God. Notwithstanding, they are so obdured whiles, and cast vp into a deepe sleepe, that they would never turne themselues vnto God, vnlesse it were, they were drawen with the violence of afflictiones. This security is wounderful, this sleepe is marveylous, which now and then even creepeth on vpon the godly, and shaketh off so from them, the taist of that loue of God in Christ for a time, in which otherwaies it became them to be alured continually to seeke God, that except they were judged of GOD they shuld perish miserably with the rest of the world. Moreover, we haue here to mark out of the word, *Of keeping silence*] whereby indeede somewhat obscurely is meant some conscience of sinne, and that oppressed

with ſilence, and vnrighteouſly with holden, as the Apoſtle ſpeaketh. For there is no man ſo voyde of conſcience, which is not ſome-time, as it were, rounded with into the eare, & admoniſhed of his ſinne. And from thence it proceedeth, that men being warned by their conſcience, of ſinne (whereof, in the meane time they delight very greatly, and they indevour to nouriſh the ſame in their boſome as it were) they travel by all meanes, to diſſemble and cover their ſinne, ſo that if it were poſſible, it ſhould not be marked with Gods eies, to that end eſpecially, that they might enjoy ſin, without the brode of conſcience, and diſquietting of the minde, which thing indeed, they cannot attayne vnto, if they knowe that their ſinne is before the ſight and eies of God. Of which it commeth to paſſe, that ſome pretend one excuſe, ſome another; yea, ſome pretending religion, and externall wor-

ſhip

ſhip for their ſins. But al thoſe things are done in vayne: For it is not poſſible, that ſinnes can be covered (as it was ſaid before) vnleſſe they be hid with the onely obedience of Chriſt.

In my roaring] As if he ſhould ſay, I in the meane time, not acknowledging my ſinne, was touched indeed with a preſent ſenſe of my afflictions, all the daye, I roared like a Lyon, I vttered very beaſtly noyſes. Of the which we learne, yea, that the very Electe and godly, at what time being delivered over into their owne hande, they begunne to waxe beaſtlie, and to ſleepe in ſinne, while by afflictions, they be awakened out of that ſleep, they vſe to vtter voyces, as of beaſtes, rather then of men; yea, many times they murmure and fret againſt God. For if you will conſidder common nature, there is no difference betuixte the Elect and the Reprobat, the godly and the vngodly. Which ſurely, if there bee any, it is from God alone,

who only puts the difference betuixt vs, who at laſt allureth the godly vnto himſelfe, by ſome ſenſe of his loue, yea, and by his holy Spirite, boweth their harts: But he leaveth the vngodly for ever; & being left, it is ſo far a way, that they are ſoftned by afflictions and calamities, that contrariwiſe they are judged and become worſe and worſe. *For day and*] Hitherto hath the moſt grievous affliction bin ſet downe; here followeth the cauſe thereof, as if he ſhould ſaye, no man hath cauſe to woũder, that my bones are worne awaye, and that I in the meane time, haue roared like a Lion; For the hand of God, day and night oppreſſed me. *Thy hand was heavy vpon me* (ſaith he) *day & night*] That is, continually & without intermiſſion, and from thence it commeth to pas, that, *My moſt excellent iuyce, was turned into the ſommers droughts*] That is, that iuyce, whereby the body was freſh, did dry-vp, yea, and the whole body

was

was dryed vp, & became withered. For it is the amplifying of so grievous an oppression, from the owne effect, because the hand of God oppressing him, it wrong out all the sap of the bodie. Marke here the principall cause of Davids afflictions, not onely did the afflictiones so much mooue him, as God afflicting, whom in the meane while, he felt to be his judge. *Thine hand* (saith he) *was heavie vpon me*] Wherefore chiefely he respecteth the person of the afflicter: for the afflictions themselues mooue men not so much, as the conscience of God the judge. For if there bee some feeling of the loue of God, in the middest of afflictiones, they appeare now to be lighter, because then we feele that those afflictions are not inflicted by God, as a just judge now, but as by a most gratious father. But if in afflictions, there be no feeling of the mercy of GOD, otherwise, the most light now appear to be the most

grievous vnto vs, not ſo much, becauſe of the afflictions themſelues, as in reſpecte of the conſcience of the Iudge. *For it is a terrible thing to fall in to the hands of the liuing God*: And of al enemies the terribleſt, is the wrathfull God chiefely. Many there are, I confeſſe, who being manie waies miſerably afflicted, notwithſtanding, in the meane time, are either nothing, or at leaſt very little commoued: For no other cauſe then that they ſee not that their afflictions are of God; and from thence it is, that no regarde being had of GOD, they turne themſelues vnto the ſeconde cauſes, and they powre out their wrath vppon them, thinking with themſelues, that then at length they ſhall be bleſſed, if they can be rigorous againſt them. But if they vnderſtoode, that GOD were the author of all thoſe thinges which ſhall vppon them, and in the mean time, wil not be touched with any ſenſe of his loue & mercy in chriſt

ſure

surely they would bee more viuilie touched with those calamities, and they would meditat with themselues one time or other, concerning the asswaging of the wrath and justice of God, and they would not be altogither violentlie, with their whole force, carried awaye against the second causes, as they call them. Surely such blindnes & be nummednes of men is miserable, whom when God exerciseth with his own hand, never theles, they neither see nor feele the same. Then we haue to marke that which he saith, that that hand of God was grievous vppon him continually. First, there is the heavines of the hand and wrath of God, Thereafter, ther is a heavines without intermissiō when the sinner remayneth obstinat against faith and repentance, then as it were, God is hardned in his wrath. Also, afflictions and calamities make manifest verie oft vnto the worlde, that perpetuall anger, which God so

The heauinesse of gods hād

continueth, that as one waue followeth vppon an other, so one affliction commeth vpon the neck of another, and the greater continually, followeth vpon the smaller. So the Apostle speaking of the obstinate Iewes, *The wrath of God* (saieth he) *is come vppon them to the full.* If at any time wee see the wicked to swimme out of afflictiones, wee should not thinke for this cause, that this deliverance shall bee perpetuall, but that they are thus prepared, for some more grieuous trouble. I grant, God giveth vnto them a breathing time, and some well-long distance of time, between afflictions which hee layeth on (such is his long suffering) but these, as the Apostle layeth, *According to their hardnes, and heart that cannot repent,* make that those distances of time, which are otherwise granted vnto them for repentance, to bee no other thing, but so manie preparations, to the more grievous wrath. But to speake of the godlie,

The Iewes an example. 1. Thes. 2. 16.

All the wicked.

Rom. 2. 5.

godlie, this they by experience feele in themselues, that while their faith in Christ languisheth, and they some times turne themselues awaie from God; incontinent surelie they feele in experience, some signes of the wrathfull God. And if they also persever in their back-sliding, they feele that God continueth in his anger, to the ende, to wit, that it may appear to be most manifest vnto them, that there is nothing without Christ but wrath. And if there were no other evident of this matter extante, then those horrours, which otherwaies the faithful feele in themselues, while they either neglecte Christe or his blood, or apprehend it not firmelie ynough in their soule; surely, by that and it were no more, it is sufficiently declared, that men are not in safetie without Christ: that there is no true peace aud quietnesse of mind, without Christ, seeing that in him alone, the wrath of God himself doth quiet

the

the ſelfe. *I will make my ſinne*] Hither-to hath bene declared DAVIDS firſt experience, to wit of his miſery: now followeth the ſeconde, that is, of his deliverance. The ſumme is, When I confeſſed my ſin, thou forgaveſt me, both the ſinne, and the puniſhment of the ſin: But wee muſt take heed to the wordes. *I ſaid*] that is, I purpoſed and deliberat in my mind to confeſſe my ſinne: Now he vttereth this, three manner of waies. Firſt, (ſayeth he) *I will make my ſinne knowen vnto thee*] Then, *I will not cover mine iniquitie*] Laſt, *I will confeſſe my defections vnto Iehova*] Theſe three ſpeeches fall all into one. And this threefold repetition of one thing, either ſheweth how earneſtlie he had confeſſed his ſinne, or ſurelie manifeſteth that in the adviſement taking, there was ſome wraſtling or combat with the fleſh, drawing the man back from a free and good confeſſion. He wraſtleth out therefore, & hee multiplieth

the

the confession of his sinne. *And thou tooke away*] That is, thou forgavest me my sinne. For then is the forgiuenesse of sin, when the guiltinesse I laie, and whole paine, and not some part onelie of the paine, whether the same be more or lesse, Is taken away. For Christs satisfaction for sin is persite, from the which verelie, so much is taken awaie, as wee giue vnto our satisfactiones: But concerning this matter, looke before. Obserue here first, that David confesseth not firste his sin, before the same be forgiven, neither tooke he sooner a purpose to confesse his sinne, but the punishmēt of sinne, was as soone taken awaie, which certainelie is ane evidente token, that sin is not so much the cause of the guyltines and punishment, as hardnesse, and (as the Apostle speaketh) the heart that cannot repente. I grant indeed, that sin procureth the wrath of God, but obstinacie in sin continueth and hoordeth vppe that wrath 1. Lesse.

wrath. For if any man would confes his ſinne, he ſhould haue GOD no more angrie againſt him. But by reaſon of his hardnes, he confeſſeth not ſinne, therefore the wrath remaineth and not only it remayneth, but it increaſeth. Therefore PAVLE ſpeaketh,

Rom. 2.5. *But thou ô man, after thine hardnes and hearte that cannot repente, heapeſt vnto thy ſelfe, wrath againſt the day of wrath, and of the declaration of the iuſte iudgement of God.* For what ſhall we thinke to be the cauſe, why that anger that is to come in that daye, ſhall be ſo grievous? The cauſe of ſo greate a wrath, ſurely ſhall not bee ſo much ſinne it ſelfe, as an obdured heart in ſinne, and the contempt of grace. For that which is ſaide by the Apoſtle, is not to be thought light, *to neglect ſuch*

Heb. 2.3. *a great ſalvation*, is vtterlie to refuſe the Sonof God, *in whom whoſoever beleeueth not*, as is ſpoken in IOHN 3.18. *Is already condemned, becauſe he beleeveth not in the only begotten ſon of God.*

Marke

Marke next, that bold liberty, which the ſinner, being nowe turned vnto God, vſeth in this confeſſion of DAVID. *I will confeſſe my ſinne vnto thee*] (ſaieth DAVID) And this liberty, manifeſteth the feeling of Gods loue toward him, and the confidence of grace and of remiſſion of ſinnes in Chriſt: For it is not poſſible, that a ſinner turne him ſelfe vnto GOD, confeſſe his ſin, and earneſtly craue for the forgiuenes of his ſinne, vnles there be already firſt after ſome ſort, ſome ſenſe of grace and pardon purchaſed. The conſcience threw out a confeſſion out of IVDAS, but he durſt not be ſo bolde as to confeſſe his ſin before GOD, neither yet to deale with God after this manner that DAVID doeth in this place. *I will make my ſinne knowen* (ſayeth he) *vnto thee*] But going aſide, & turning his back as it were vnto God (ſayeth he) *I haue ſinned, hauing betrayed the Innocents bloud.* Wherefore, to ſpeake it ſummarly, a leſſon

marly, the confession of sinne before God, & the craving of pardon, that is, this libertie wherby any man dareth be bolde to appeare before him, and to present himselfe before his judgement seate sufficiently doth manifest some feeling of grace, and that selfe same remission of sinnes, which wee seeke, being purchased already in some sort. *For this cause shall everie one*] He commendeth this his expe-
1. Lesson. rience, which was of Gods mercie immediatly preceeding, from the own effect, in every one of the faithful, that were to come thereafter. *For this cause*] (sayeth he) That is, for this experience of thy mercy toward me. *Shal he pray vnto thee*] That is, he shall confesse his sinnes, or he shall craue pardon. *He to whom thou art fauorable*] That is, not by putting any kinde of difference, but hee onely whome God loveth. Of this loue and favour, there must of necessity be some sense, as we haue already even now spoken before

before any man be ſo bolde, either to confeſſe his ſinne to God, or earneſtly to craue pardon for ſinne. But at what time ſhall he, whom God fauoreth pray? at times, (ſayeth) *When it ſhall happen*] To wit, *In the ouer flowing of many waters*] That is, in the ſtormes and waues of extreame vehement afflictions (as before Pſal. 18. 17. and every where in the Pſal. 69.) *They ſhall not ſo much as touch him*] that is, they ſhall not ſo much as touch him lightly, ſo firme ſhal be the loue of God in Ieſus Chriſt. And if they happen to touch him, they ſhall bee ſo farre away, from being of abilitie to hurt the man, as contrariwiſe they ſhall be for his profite. *For all thinges worke together for the beſt, to them that loue God*. Wherefore the Apoſtle, when he felt himſelfe ſo grounded in that loue, he ſecurely gloryed againſt the aduerſarie, creatures of whatſoeuer ſort, as oppreſſion, nakednes, hunger, the ſworde, death, life, powers &c

Rom. 8. 38

Rom. 8. 28

&c.

dominions. And this surely hee did, not indeede, for that ende that hee thought, that it was not possible that this life presente, might be taken out of the world by those things (for hee himselfe thereafter felt the contrary in experience) but for this cause, that he looked for, & certainly hoped for that other life of God, which should never die with this life. This is not to be pretermitted, that DAVID confirmeth this man, that is, to praye, whosoever finallie he bee, with a promise of that thing which he shall craue, & so encourageth him to pray. For by this example wee learne, whosoever wil pray with confidence, of necessitie he must haue while he is praying, continually before his eies, the promises of God in Christ, yea, and hee must remember of them, so far as it is possible. For if there be no meditation vpon the promises of GOD, what confidence, what zeale I praye you can there be in praying? seeing that

Lesson.

that without Gods own word, there cannot be faith, and in vayne shall any man promise to himself any good thing, or grace from GOD, whereof he hath not some assurance, out of Gods owne word & promise. *Faith is by hearing, and hearing by the worde of God.* Indeed, that is true, that there is no man to be found, which is not at some time touched with some feling of this want, and so is provoked, and it were no more, very necessity it self compelling him to conceiue praiers. But if there be no promise of God before the eyes, no worde of GOD concerning that thing which they seek with what face, or of what mind dare they be so bolde to come vnto God? I marke this the more carefullie for that cause, that all may knowe how necessary it were to search and learne out of the word of GOD himselfe and Scriptures, all the promises of GOD, whither they be of things temporall, or of things everla- Rom. 10.

dominions. And this surely hee did, not indeede, for that ende that hee thought, that it was not possible that this life presente, might be taken out of the world by those things (for hee himselfe thereafter felt the contrary in experience) but for this cause, that he looked for, & certainly hoped for that other life of God, which should never die with this life. This is not to be pretermitted, that DAVID confirmeth this man, that is, to praye, whosoever finallie he bee, with a promise of that thing which he shall craue, & so encourageth him to pray. For by this example wee learne, whosoever wil pray with confidence, of necessitie he must haue while he is praying, continually before his eies, the promises of God in Christ, yea, and hee must remember of them, so far as it is possible. For if there be no meditation vpon the promises of GOD, what confidence, what zeale I praye you can there be in praying? seeing that

Lesson.

that without Gods own word, there cannot be faith, and in vayne shall any man promise to himself any good thing, or grace from GOD, whereof he hath not some assurance, out of Gods owne word & promise. *Faith is by hearing, and hearing by the worde of God.* Indeed, that is true, that there is no man to be found, which is not at some time touched with some feling of this want, and so is provoked, and it were no more, very necessity it self compelling him to conceiue praiers. But if there be no promise of God before the eyes, no worde of GOD concerning that thing which they seek with what face, or of what mind dare they be so holde to come vnto God? I marke this the more carefullie for that cause, that all may knowe how necessary it were to search and learne out of the word of GOD himselfe and Scriptures, all the promises of GOD, whither they be of things temporall, or of things everla- Rom. 10.

sting. In which verely, whosoever is passing-well verſed, thoſe men doe pray very well. When wee ſpeake of promiſes, Chriſt is not to bee paſſed by in ſilence, *in whom all the promiſes of God are, yea, & Amen*, that is, they both haue their owne ground, & alſo their accompliſhment, without whom, in vayne ſurely thou lookeſt vppon the promiſes, either temporal, or eternal. Wherefore, whoſoever beholdeth the promiſes of God, if hee will look vpon them with profite, it is requiſite that firſt of al, he look vpon their beginning and end, Ieſus Chriſt, and never ſuffer him to depart out of his eies. *Thou art a lurking place vnto me*] Hitherto by the waye, the promiſe was inſerted; Nowe followeth the forme of prayer, which that man, which is beloved of GOD ſhal vſe, whoſoever he bee, yea, and that leaning to DAVIDS example & experience. In this little prayer, not ſomuch ar the words to be numbred, as they

are

are to bee weighed; Before the promiſe, he maketh his preface, that God is his lurking place, and he proteſſeth his aſſurance in God alone, which in deede is principally the ſolid ground of the petition, and a vehement argumēt to purchaſe to himſelf the grace of GOD: For ſeeing thou makeſt a ſemblance & profeſſeſt that thy confidence in prayer, is placed not in men, nor in our merites, in which the Papiſtes truſt; neither yet in anie other thing, but in God alone, through Ieſus Chriſt; ſurely nowe thou bringeſt with thee ſomewhat, then which no thing is more pleaſant and acceptable to God. Alſo the petition is in thoſe words, *Keepe me from trouble*] Then nexte, according to the ſame meaning: *compas me about with ſongs of deliverance*] as if he ſhuld ſay: deliver me, that I may haue mater to ſing thy prayſes. Hee ſeeketh then a deliverance, for the glorie of God, wherof out of all queſtion, he had a great re-

ſpect thereof himſelfe. For we ought al principally to haue before our eies in our praiers, the glorie of GOD in Chriſt. And when that which wee haue ſought, is alreadie gotten, we ar bound ſo to vſe that benefite, that it may redound to the glorie of GOD, that is, in vſing thereof, wee ſhould continually looke vnto God: For otherwaies, it cannot be a true feeling and injoying of the benefites receiued. PAVLE ſayeth, *Whether ye eate, whether ye drinke, whatſoeuer thing ye do, do all to the glorie of God.* For there is no true injoying, no not ſo much in deed, as of the meate that we eate, no true pleaſure thereof, vnleſſe we eate vnto the Lord, that is, vnleſſe we eate it to the glorie of God. For it may be, that we deuoure meate, which thing ſundrie men do, with a certain beaſtlie ſenſe and pleaſure; but to the end that we may enjoy it with that pleaſure and true ſweetneſſe, it cannot be done, vnleſſe we conſidder in the vſe

The end of prayers is the glory of God in Chriſt.

1. Cor. 10. Rom. 14. 6.

vse thereof, God and his glory. We shal obserue one thing here of this effect of DAVIDS experience, before we proceede to the rest; he sayeth indeede that some will follow his example. But who? even those, to wit, that like as hee had confessed his sin, so shall they confesse their sinne; and like as he himself had praied to God, so shall they also pray vnto God. So PAVLE saith, that other men shall follow his example. But what are they? even those, to wit, that shal beleeue, as hee had beleeved: *That I might be* (saieth he) *an exemple to them that shall beleeue vnto eternall life:* Learne therefore, howe manye so ever examples there haue bin of the mercie of God, yea, since the world was created, that they ar so many cõsolations & documẽts, to the posterity of the mercy of God toward them; but finally, vnder this condition, that they enter in into that way of mercy, which other godlie men before them haue entred in-

6 Lesson.

1. Tim. 1. 16

to, who haue walked on befor them, that is, if they beleue in Ieſus Chriſt, if they repente, if they be converted vnto God, if they pray: We thought this meet to be marked for this cauſe, by reaſon we ſee that not a few abuſe the examples of godly men, thinking that if they haue them onely in their mouth, it ſhall come to paſſe preſently, they be entertained after the ſame maner with them, and alſo, that they ſhall likewiſe attaine vnto mercie, when in the meane time, they indevour not to tred into the foot-ſteps of godlie men, ſeeing they are without faith, without Chriſt, without God in the world: But they are farre deceived, for to grant that vnto thē, that they haue in ſure regiſter, all the examples that ever wer extant of the mercie of God, nevertheleſſe wee affirm, except they ſet before thēſelues the ſelfe-ſame purpoſe of life, which thoſe godlie men before them haue followed (whoſe exāples they vaunt

of

of) they belong nothing vnto them.

8 *I wil instruct thee and teach thee the way that thou shalt walk in, I will giue counsell, mine eye taking attendance vpon thee.*

9 *Be ye not like an horse, like an mule, wanting vnderstanding, whose mouth is to be bound vpwith bridle and bit, least they come neere thee.*

10 *Great sorrowes are for the wicked, But he which hath his confidence in Iehoua, mercy compasseth him.*

HItherto hath bene opened vp the first parte of the Psalme, concerning the happinesse of man, made cleare by the experience of the Prophet himselfe. Nowe followeth the seconde parte, in which, by a turned speech, he turneth himselfe to everie one of the godly whosoever, hee applyeth that former doctrine in particular vnto him, and instructeth him in that true waye of happinesse, and therewith also rayseth him out of

The seco. part of the psalme.

that miserable securitie of the flesh: Before the application there is a preface, in which offering true instruction and learning, he stirreth vp that man whom he purposeth to teach to attendance; for the secure man, and heethat sleepeth in sin, hath neede of moste sharpe argumentes of taking heed, whereby he may be pricked & awakened out of sleepe. The preface is thus. *I will instructe thee and teach thee the way thou shalt walkin, I wil giue counsell, mine eie taking attendance vpon thee*] That is, with most diligent care and travell, I will watch over thee. Some thinges are to be marked of vs in this place. First, David had saide before, that that man whom God favoured, would pray vnto God by his exemple, especially, to that end, that hee might attaine to the like mercie. But nowe, not being content of that, that of their owne accorde, others should pray vnto God, by his example, he turneth himselfabout to eve-

The preface.

ry one of the faithful,&teacheth him by his owne voyce. Although the example of Gods mercy towarde thee be excellēt of the self, yea, that others without thee, bee their teacher, are able to see and follow the same, notwithstanding, thou shalt not be sayd to haue done thy parte, except thou turning thy selfe vnto thy brethren, thou thy self declare openly the mercie of God toward thee, & fulfill the parte of a teacher among them. For who is able with more dexteritie,& with greater profite, to preach of the grace and mercy of God, then hee who hath found it in experience himselfe? For he who hath not any time tasted how gracious the Lord is, cānot be a sufficient Preacher of his mercy. Wherefore it is necessarie, that he, in whom hath bin kythed the example of mercy, cōmunicat his experience with others. For no man getteth the grace of God onelie to himselfe, but vnto others, that others may become

The duty of the sincere godly man.

bet-

ter by that grace. So Christ saith vnto PETER, *When thou art converted,*
Luk.22.32 *strengthen thy brethren.* And this is the nature of faith, that it stretcheth out the hand to all men, for this end, that if it be possible, al may be saved. *Paule* when hee pleaded his cause before King *Agrippa*, after that he had rehearsed the storie of his life, having forgotten himself, vn-mindful of his bands, and turning vnto King *Agrippa*, hee was altogether occupyed in this, that hee might bring the man vnto the faith: *Beleeuest thou not the Prophets* (saieth hee) *King* Agrippa? *I know* (saieth hee) *that thou beleeuest.* Then *Agrippa* answered, *almost thou perswadest mee to become a Christian.* PAVLE replyeth again, *I would to God, that not onely thou, but also all that heare mee to daye, were both almost, and altogether, such as I am, except those bandes.* What then? Thought also PAVLE himself to be blessed, far beyond that King? Surely those who hath once tasted

tasted the sweetnesse of the grace of God which is in Iesus Christ, those also esteeme the Kings of this world, whom they see to be out of christ, to be vnhappy, in respect of themselues although they themselues appeare to be most miserable, not only to kings, but also to the whole worlde. When therefore Paule desired *Agrippa* to be like vnto himselfe; who, seeing he was without Christ, out of all doubt he thought so great a King, inregard of himselfe, to be vnhappie and miserable, which thinge, whiles hee thought vpon, pittying him, stretching out his hande as it were, would haue led the man vnto Christ, he willeth that, I saye, pittying him. For the faithfull and godlie alone, who themselues haue felte in experience, the mercie of God, are vnfainedly mercifull. For *Agrippa* pyttied not so Paule, whom notwithstanding hee judged at that time to be miserable, whom he saw bound and layd open

to

to all the injuries of his enemies. Therefore to ſpeake at once, that is ſeene to bee true, yea, and it were no more, but this one example, that every one of the godlye, ſeeketh nothing ſo much, as the ſalvation and converſion of miſerable men. For what? Thou which ſtandeth in grace thinkeſt thou not but that it may be, that ſome of thy grace may be diminiſhed, if thou communicate not the ſame liberally with others? Feele wee not that in experience, that this communicating ſerveth chiefely for this, to increaſe faith & grace? Wherof it came to paſſe, that PAVL deſired to viſite the *Romaines*, *That hee might be comforted together with them, through their mutuall faith, both theirs and his*. Secondly, that DAVID turneth not himſelfe to manye, but to ſome one man. *I will inſtruct thee, & teach the* (ſaith he) By this thing he recommendeth to everie man the doctrine of bleſſednes, and he willeth

Rom. 1.12

that

that everie man a part apply it to him ſelfe. For doctrine propoſed & conceived in generall, it is leſſe forcible, but being applyed to everie man in particular, it pearceth more into the hearte, and without particular applying the promiſes of God in the ſcriptures, will never kindle vp faith nor hope nor being kindled vp, will not feed them on ſtil: and therfore the Apoſtle applieth the ſcripture, brought out for the purpoſe, vnto the *Romanes*, with this admonition, *Whatſoever things are written, are written for our inſtruction, that through patience & conſolation of the Scriptures, wee might haue hope.* By the which wordes, indeed he ſignifyeth, that we haue not true comfort and hope, without application. Wherefore it is to be taken heede, how we either reade or heare the Scriptures, which otherwiſe are ſet before all men in generall, & travell muſt diligently by taken, that everie one drawe in particular to him Rom. 15.

ſelfe

ſelfe the things that are ſpoken in generall. Let this be for examples ſake, when this ſentence is propoſed, *Ieſus Chriſt came into the world to ſaue ſinners.* 1. Tim. 1. 16. Wee ſhould everie one of vs, even as the Apoſtle PAVLE doth in the ſame place, reſtraine the ſame to our ſelues, making as it were the ſub-ſumption: *But ſo it is that I am a ſinner*, & a cõcluſion: *Therfore chriſt came into the world to ſaue me*, which particular concluſion indeede, as ſoone as the ſoule apprehendeth, it quieteth the ſelf therin, and as it were feedeth and nouriſheth thereon, with a very ſtrong conſolation. Thirdly obſerue, DAVID Heb. 6. 8. while he promiſeth vnto him, whom hee will inſtruct doctrine and learning, hee prepareth him therewith to heare and greedelie to receiue that which hee is to ſaye. Hee who prepareth himſelfe to inſtructe in others, nexte vnder Gods glorie, hee ſhould haue ſet before him not his owne profite, not vaine glory, or

any

any such thing, but the commoditie of him whome hee receiveth to instruct, yea, and hee should shewe the same in outward behaviour in word and in his whole life. For so it shall come to passe, that he whome he instructeth, while hee seeth that his teacher next after GOD, hee setteth his salvation before them, with the greater courage of minde, hee will take heede vnto the thinges which are spoken. For one of the two is necessarie, that either the doctrine should bee effectuall to the life, or vnto the death of the sinner, which proceedeth from him who cõmeth out to teach with this simplicity and sincerity of mind. *Paul* the Apostle after that he had said, *That he was vnto God, the sweet sauour of Christ, in thẽ that ar saued, & in thẽ which perish, to the one we ar the sauor of death vnto death, & to the other, the sauour of life vnto life*, then he subjoyneth, *we ar not as manie which make merchandice of the word of GOD:* 2. Cor. 2. 15. 16.

but

but as of sinceritie, but as of God in the sight of God. speake we in Christ. Therefore sinceritie in teaching, shal either effectuat life or death. Then to speak it in one word, that vprightnesse and simplicitie of heart, which hath principallie the glorie of God set before it, is required before all things in the Teacher and Minister: I saye, principallie the glorie of God, yea, because it must be preferred before the salvation of man, which is to be sought in deede, as the proper ende of the doctrine and ministrie. For the Minister should not first and properly respect that his Preaching be not the savour of death vnto death: Notwithstanding, if the glorie of God cannot be obtayned no other manner of waie, vnles it be with the hardning of some men, the glorie of GOD is to bee sought, yea, and it wer with the overthrow of all mortall creatures. *Let God be true, and every man a lyar. Shame of face, and contempt belong vnto vs, but with*

Rom. 4. 4. Dan. 9. 8.

with the Lord our God, are compaſsiones. Bee not like ane horſe] Hitherto hath the preface for attention continued; now we ſhall abſolue the doctrine in few words. *Be not* (ſayeth he) *as the horſe, as the Mule*] He ſpeaketh eſpeciallie to thoſe that are benummed, and waxe brutiſh vnder the afflictions and chaſtiſements of the Lorde. For hee ſpeaketh by experience; for hee himſelfe had ſometime by-paſte waxed brutiſh; And therefore hee ſpeaketh vnto ſuch, in theſe wordes, as hee was in time paſt himſelfe, as if he ſhould ſaye. O miſerable men, be not like beaſtes vnder Gods chaſtiſements; as the horſe, the mule, & other beaſtes that are voyde of reaſon and vnderſtanding. *Whoſe mouth*] Here followeth nowe a greeuous threatning, to the end that they may be awakned as it were out of ſo deepe a ſleep, as if he ſhould ſay, as the horſe or mule can no otherwaies be dantoned, but by caſting the bridle into

their mouth; Even ſo God, except at length ye awaken out of this deadly ſopour, hee will caſte in into your mouth, the bridle of his power, to dantone this wildeneſſe. *Great ſorrowes are for the wicked*] Then by cleare and proper wordes, expreſſing the matter which before hee had ſet down, with improper words, and by an figuratiue ſpeech, and weighing in his owne minde, aſwell the miſerable eſtate of the obſtinate, as the happineſſe of the faithfull, he cryeth out after this manner. *Great ſorrowes are for the wicked*] That is, to the obſtinate man in his wickedneſſe. *But contrariwiſe, they that put their confidence in Iehova, mercie compaſſeth him*] That is, defendeth and ſtrengtheneth him vpon all ſide, that hee may be ſure on everie ſide, from the aſſaultes and tentationes of the enemies. So then he terrifieth the ſenſeleſſe, by denunciation of miſerie, & he confirmeth the faithfull by the

the preaching of happines. He ſetteth then before the minds of the ſenſeles men, the eſtate both of the faithful & of the vnfaithfull: yea, & with ſuch a weight of words, that if it be poſſible he may once ſhake off from them that ſenſleſnes. Marke here firſt, DAVID himſelf being delivered from this benummednes, & fleſhlie ſecurity, hee preſẽtly beholdeth thoſe which ſleep ſoundly as it were in ſin, having looked vpon them, hee eſteemeth them miſerable, yea, hee thinketh no more of them nor of horſes & mules. The godlie fra once they haue awakened out of ſinne, and their eyes are opened, then looking vppon them, whome you may ſee everie-where to be caſt vp in a deep ſleep, yea, that they are not able to bee awakened by anie afflictions out of that deepe ſleepe of ſecuritie, they eſteeme no more of them, then of vn-dantoned beaſts, being voyd of al reaſon & vnderſtanding. And ſurely in very deed

except they repent, they are in worse case, then the beasts themselues, who soever finallie they be. Men that are Princes, think themselues to be blessed, when they leape on vpon their horses & Mules, & they driue thē hither & thither, but if they do that not taking care of God, & of his mercy, in Iesus christ, then verelie they ar more miserable, then their horses & mules. It may be indeed, that they may oppresse and overthrow all for a shorte time, according to their pleasure. But, except in time they be awakened out of so deadly sopor, it wil come to passe, that God will cast a bridle into their mouth, & while they say *Peace, and all thinges are at reste, a suddaine de-*
1 Thes. 5. 3 *struction shall come vppon them, as the paines vpon a travelling woman.* It was not said in vaine by Christ, *Watch &*
Math. 26. 40. *pray*, For there is no surer token of a most greevous judgement to come, then carnall securitie: Obserue also: DAVID having felt in experience the

mi-

miſerie of ſenſeleſſe men, & the happineſſe of the godly; hee weigheth them both earneſtlye in his owne minde, and of them both he ſpeaketh paſſing grauely. For thoſe who once felt in experience, and taſted both of miſerie and felicitie, theſe ſurely are they who ar both able to ſpeak moſt weightlie of the miſerie & happines of men; and alſo who beſt may ponder in their mind, the miſery of man, and his felicitie. I ſay, they are ableſt to ſpeake, from the ſoule and feeling of the heart, of hel, of heauen, of the paines of hell, and of the joy of heaven. For it is not to be thought, that everie man indifferently can ſpeake of thoſe thinges as it becommeth, or that every man without difference, can be capable of them, whē hee heareth any godlie man, and experienced in them, to talke thereof. Wherefore I propoſe to everie ſecure man, and to him that is oppreſſed with that deadly ſopour, but this one ſen-

tence to be weighed all his life long, to witte, this which is to bee had in this place: *Great ſorrowes are for the wicked man, But he which hath his confidence in the Lorde, mercie ſhall compaſſe him*] For this cauſe I obſerue theſe things the more carefully, that we endevoure our ſelues to thoſe thinges, that wee feele our ſoules as it were burdened & oppreſſed firſt with the weight and burthen of miſery, then with the weight of that excellentlie excellent weight of happines & glory, to ſpeak ſo with the Apoſtle. For ſo it ſhal come to paſſe, that we ſhalbe able moſte grauely, yea, & with ſome weight, to preach of that miſerie and happines of man, & once to touch, if it be poſſible, this benummed world with ſome ſéſe of thoſe things, which verely if it be not in time commoved in ſome ſort with the weight of thoſe things, it wil ſurely come to pas, that it ſalbe oppreſſed in hel, with that intolerable burthē of the wrath of God

11 Be glad ye righteous and reioyce in Iehoua, & ſing all yee that be vpright in mind.

BE glad) Hitherto hath bin expoũded the ſecõd part of the Pſalme, to wit, the application; here followeth now the laſt part, the concluſion, in which he exhorteth them, whom immediatly before hee had declared to be bleſſed & acceptable to Iehova to gladnes, and to ſome certaine ſignes of joy, ſuch as ar ſongs. *Be glad* (ſaieth he) *ye righteous, & reioyce in Iehova*] Be glad (ſaieth he) not in your ſelues, but in Iehova, from whence alone, is al that bleſſednes of yours in Ieſus Chriſt: For ſo ſpeaketh the Apoſtle, Yee are of him in Chriſte Ieſus, whereby he ſignifyeth, that all that excellencie and bleſſednes of ours, is from GOD in Chriſt Ieſus, that is, through that our moſt ſtraie conjunction with Chriſte, which is made vnto vs wiſedome, juſtification, ſanctification, and redemption:

The concluſion of the pſalme

1. Cor. 1. 30

Then he ſubjoyneth the end thereafter, in the 31. verſe, why we ar of god in Chriſt, that (ſaieth he) as it is written, Hee that gloryeth, let him glorie in the Lord, to wit, fra time he be in Chriſt. In which place appeareth the wounderful wiſdome of God, wherby he provideth & is carefull for his owne glorie, which otherwiſe men, ambitious by nature and blaſphemous, aſcribe to themſelues. He hath not choſen indeed many wiſe men, not many mightie, not many noble; but he hath choſen the fooliſh, weak, and ignoble things, which he wil indew in Chriſt, with the gifts of his grace, for that ende eſpeciallie, that fleſh ſhould not glorie in the ſelf, but ſhould acknowledge what ſo ever thing it hath, is received of the Lord, and therefore ſhould rejoyce in him through Chriſt Ieſus: But who are thoſe whom he exhorteth vnto gladnes? *Be glad* (ſaieth he) *yee righteous and reioyce, yee that are vpright in heart*]

By

By these names of justice & vprightnes, from whence is that blessednes (For it was saide before, yea, even of holinesse and sinceritie of the hearte is blessednesse) by these names, I say, he sheweth them to be holie, & those whome in the verse immediatly before he said was cõpassed with Gods mercy. In which place, first note, that none rejoyce at anie time, the solide and true joy, but the blessed, & those (as he calleth them) who are righteous and vpright in hart. For I would not call this gladnesse of the worlde, which is of vnrighteous & miserable men, by the name of joye. *For there is no peace to the wicked* (sayth the Lord) Esay. 48. 22. & 57. 21. Marke againe, that the joy once conceived in minde, cannot conteine the selfe, but it will burst out, either in singing or in some glorying. And therefore David biddeth the righteous man sing: and this glorying is not only then, when things are prosperous and in happie case, yea, but e-

ven

even then when they are troublesome. For they that are spredde over with that true joy, & injoy that peace which over-commeth all vnderstanding, as PAVLE sayeth, They glorie in afflictiones, vnder the hope of the glorie of God. To whome be all glorie for ever, *Amen*.

Phil. 4. 7.
Rom. 5. 3.

THE ARGVMENT OF *the* XXXIX. *Psalme*.

It is a Psalme, calling the Prophete to remembrance of his advise, that hee had once taken before this time, concerning his owne governement. Out of the inscription, it seemeth to bee *Davids*. And it appeareth out of the thr ede of the text & purpose thereof, to bee written at that time when hee was cast in extreame great straites, by the conspiracie of *Abschalom*. The argument and summe of the Psalme is this. *David* acknowledgeth first, that, hee wente a stray from his purposed silence and patience, and correcting himselfe thereafter, he prayeth vnto God. First then in this Psalme, there is a Narration vnto the 8. verse, then there is a prayer vnto the ende of the Psalme.

Psalme .XXXIX.

1 A Psalme of David, committed to be ſong, to the Maiſter of Muſicke, of *Ieduthun.*

2 *I had ſaide, I will take heede to my waies, leaſt I ſinne with my tongue, I will keepe a bridle in my mouth, ſo long as the wicked man ſhall be in my ſight.*

3 *I had bene dumme, ſpeaking nothing, yea, I had keeped ſilence from good, when my ſorrowe be-gouthe to waxe freſhe againe.*

4 *And my minde growing hoate within mee, the fyre burning vppe in my meditation, I ſpake with my tongue, ſaying.*

5 *Cauſe mee, ô Iehova, to proove in experience mine ende: for what is the meaſure of my dayes? I will aſſaie howe durable I am.*

6 *Beholde, thou haſte appoynted my daies as hand-breadths, and my time is as nothing before thee: ſurelie all men in everie waie vanitie, although hee bee never ſo well eſtabliſhed.* Selah.

7 *Doubt-*

7 Doubtleſſe man paſſeth away by a ſhaddow, ſurely in vaine they mak a noiſe: ſome man gathereth together, but he knoweth not who ſhall receiue thoſe things.

Three parts of the narration.

I *Had ſaid*] Of the narration, there are three partes: For firſt he ſetteth downe the adviſe that hee had taken to driue over his life in ſuffering, in the 2. verſe. Then he ſubjoyneth, that as hee had taken purpoſe, ſo hee begouth to liue at the beginning, in the 3. verſe. Thirdly hee addeth, that hee fell away from his begunne adviſe, from the latter part of the third verſe to the 8. Then to returne; Firſt de declareth, that he took purpoſe to driue over his life patiently. And in this meaning, he ſpeaketh firſt ingeneral.

The firſt part.

I will take heede to my wayes] That is, to my whole life: Then in ſpeciall. *Leaſt I ſin with my tongue*] whereby he ſignifieth, hee wil take diligent heede, leaſt he go aſtray in tongue or ſpech; for in ruling of the tongue & ſpeach,

a good part of our life is ſeene: Now to the end he may the better governe his tongue (he ſayth:) *He will keep in his mouth a bridle*] To witte, to brydle his tongue; the borrowed ſpeach beeing taken from vn-rulie Horſes. Then hee noteth the time of his ſilence, and dantoning of his tongue. *So long* (ſaieth hee) *as the wicked man ſhall be in my ſight*] That is, howe oft ſoever it ſhall pleaſe God to exerciſe me, through wicked mens doing. *I had bene dome, ſpeaking nothing*] The ſecond part of the narration, wherby he openeth vp the begun execution by himſelfe of his counſell taken. *I had bene dome*] (ſayeth he) Then followeth the amplification, from the thing that is more: As if hee ſhould ſaye; yea, I remembred not ſo much indeed before them of mine honeſte and juſt defence, but I left all, and I patiently ſuffered. Of this, ſee the example in DAVIDS hiſtorie of *Simei*. He met DAVID flying from *Abſchalom*

The ſecond part. 2. Sam. 16. 5.

lom, and not only he invaded him by wordes, but by ſtones. But DAVID, with a woundertull patience, ſuſteined the mans opprobrie & wronge.

The third part. *When my ſorrow*] In the third roome, DAVID declareth and ſheweth, that he had gone aſtray from his purpoſe; And the ſumme of the going aſtraie, is ſet downe in the wordes that follow in the fourth verſe. *I ſpak with my*) That is, I murmured againſt God. Alſo the three cauſes of going aſtray go before. The firſt is in this place, as if he ſhould ſay, When there was none end of afflictiones, my ſorrowe as a wound waxed greene: The ſecond is in the beginning of the next verſe. *My minde growing hoate within mee*] The third is the ſeconde parte of the verſe following, as if he ſhould ſaye, With often meditation and thought, mine affection was kindled vppe, and was as it were, altogether ſo vehementlie in-flamed. DAVID manyfeſteth this extreame greate perturba-

tion

tion of minde, When TZIBA approching, hee accuſed his maiſter MEPHIBOSHETH, as one aſpyring to the kingdome falſelie. 2. Samuel. 16. 1. Marke, of all theſe thinges, Firſt, DAVID tooke purpoſe to bee patiente, and hee begouth to put in practiſe his purpoſed adviſe, but hee wente backe from execution. It proceedeth of the grace, that wee take purpoſe to doe the thinge that is good: It commeth from the grace of GOD, that wee beginne to follow out, the good thinge that wee haue decreed: But ſcarſe haue wee begunne, but if wee be left of GOD (ſuch is the weakeneſſe of our nature) we preſentlie fall awaie. Wherefore wee haue neede of the continuall grace of GOD all our life long and in all the actiones of our life, otherwiſe, it is not poſſible that wee can perſever to the ende. Secondlie, that is to bee marked, that DAVID entred not in raſhlie into this

way

this way of ſilence and patience, but he did this adviſedly, that is, having firſt taken counſel there anent. Who ſoever therefore will patiently driue over this life, and liue wel every way, he ought to obliſh himſelfe as it were to doe this thing, by a ſure determination of his mind, and haueing had deliberation thereof before. For this thing ſerveth eſpecially againſt thoſe ſuddaine motions of the minde: For you may ſee, many caried violently hither and thither in an inſtant with their owne affectiones. The cauſe is, that they never yet decreed with themſelues, to driue over their life patiently: From whence it came to paſſe, that if they bee mooved, yea, with the leaſt trifling thing, preſently their tongue is lowſed to reproches, and their hande is enarmed to commit ſum haynous wicked fact. Men commonlie thinke that it is not the parte of a couragious mind, to ſuffer wrong, neither yet thinke they, that they

they are men of Spirite, vnleſſe they be transformed into beaſts. Surely I judge, that none of thoſe men were ſtronger in Spirit then DAVID, or greater in heart, which notwithſtanding decreed with his owne mind to ſuffer all kinde of injuries. This is the verie beaſtlie fearcenes of our country men, & not any courage of mind. Thirdly, it is to be obſerved, that DAVIDS affection at laſt boyled-vp, and that he himſelfe ſpake at length: For ſuch is the force of our affectiones, that violently they draw the regenerate hither and thither. Of which it is that you yet perceiue, ſome remanēts of ſinne ſtill to remaine in every one of the beſt men: and that this perfect regeneration of the Papiſtes, is but a dreame. Surely I beleeue, that theſe men never yet ſufficiētly went down into themſelues, and haue never ſeen that vyle corruption, that lyeth far ben in the heart. *I know* (ſayeth the Apoſtle) being now regenerate, *that*

Ro.7. 18. *in me, that is in my flesh, no good dwelleth* He indeed felt that bitternesse of sin cleauing fast to the ribbes, and that law, which he calleth, *The law of the members, rebelling against the law of the Spirite*: which indeed those men haue never yet felte nor would not feele. Fourthly, it is to bee noted, that DAVID gaue not place incontinēt vnto his affection: for you see here that he bursted foorth into these voyces, by certaine degrees. For afflictions cōming vppon vs dailie, first of all, sorrow like a wounde waxeth greene, then the hart groweth hoate: thirdly, the fyre kindleth vp, and then indeede the tongue is lowsed. Learne therefore, that the affectiones of the renewed man burst not foorth, without some wrastling, whereby indeed the regenerat man differeth from the vnrenewed, which easilie, yea with any light motion, is brought on to commit any thing, and from hence proceedeth also another difference be-

betuixt the renewed man, & the vnregenerate. The regenerate man indeede suffereth greatly, & for a long time, wronges and afflictiones: Iob took in patience the los of his goods, he suffereth also patiently, the tinsell of his children, but when it came to boyles in his owne bodie, hee suffered not those with so patient a mind. Notwithstanding, that mans wounderfull patience, is recommended to the whole posteritie, But he which is not renewed, suffereth nothing with a willing minde, if he be not able to revenge wronges when hee woulde, notwithstãding he reteineth with in himselfe an intention of vengeance. Fiftly, it is to be marked, David kindled vp first, then he spake: *Iames* in his Epistle, *He calleth the tongue a fyre*: also the same chap. *3.6.* Apostle *calleth it a fyre inflamed of Hell.* Beholde in this place that hel which is no other thing then the fyre of malice, burning vp in the hearte as it were, and blowen Iame. 3.6.

vp and fed by Sathan. Se therefore, vnleſſe there be firſt a flamme in the hart, ther is no flamme in the tongue: *That thing which defyleth the man* (ſayeth the Lord) *commeth out from within the man*: Then as oft as thou heareſt thoſe blaſphemies, reproches, and rotten filthie ſpeaches, impute not thoſe ſo much to the wickedneſſe of the tongue, as to the vncleaneſſe of the heart: *For of the abundance of the hart, the mouth ſpeaketh*] We deteſt the mens tongues, but if wee were able once to ſee thoſe fowle and filthie hearts of men, which God alone beholdeth, howe greatly I praye you, would we altogether abhorre them? For there is nothing more deteſtable to the godlie man, then is the ſoule and hearte of a man, not regenerate by the holie Spirite: Hitherto hath bene declared, the firſt parte of the Pſalme, *Cauſe me, ô Iehoua to prooue in*] He maketh mention of the prayer which he vſed in the falling backe, where-

whereof againe there are two parts: Firſte, hee earneſtly craveth death: then he deſireth a deliverance from ſinne, and from the puniſhment of ſinne. To the ende this doctrine may be the eaſier; theſe two thinges are to be diſtinguiſhed in the firſt petition: Firſt, the petition it ſelfe, in the firſte part of the fiſt verſe: The ſecond, the reaſon of the petition in the nexte parte of the ſame verſe. The third is, an amplification, in the laſte parte of the ſame verſe, and in the beginning of the next verſe: The fourth is ane certaine acclamation, in the ſeconde parte of the ſixt verſe, & the whole 7. verſe through out. Nowe as concerning the petition. *Cauſe me to proove in experience* (ſayeth he) *mine ende*] He might haue comprehended this in one word; make me to die, but he vſed a circumlocution, becauſe of his paſſionat affection, to ſhew the loathſomnes he had of life; as if he ſhould ſaye: I haue long ſinſine ſought the

two parts of the petition.

The firſt part.

end of life, make me to feele it in experience at laſt: Then the reaſon is adjoyned, from the ſhortnes of this life. *What is the meaſure of my dayes* (layeth he?] As if he ſhould ſay, it is nothing. Then cõtinuing in the purpoſe, and willing as it were to define more exactlie the time of his life: Firſt, he maketh a preface, that he wil diligentlie endevour, that he may ſee and know how durable he is: There after hee preſcribeth the time of his life, then clearelie hee ſheweth, as it were to God the author thereof, the meaſure of his life. *Behold* (ſaith he) *thou haſte appoynted my daies as handebreadths*]: that is, no longer then is the meaſure of an hand-breadth. Then he proceedeth, in the extenuating of his daies. *My time* (ſayth he) *is nothing before thee*] This much cõcerning the enlarging of the Argument. Laſt followeth, the publiſhing of a graue & weightie ſentence or acclamation. *Surly al men* (ſaith he) *is everie way vanitie*,

vie, although he bee never so well estab-
lished] That is, firme and fixed in this life: like as DAVID appeared to be in a noble & pussant kingdome, the enemies vppon all sides, being overcome, when this conspiracie arose: Now hee repeateth this parte of the acclamation: For in the same meaning he sayth: *Doubtlesse man passeth away by a shaddow*] That is, by a certaine vanishing fashion, as PAVLL speaketh, by a fashion or figure, by which wordes it signifyeth: not anie substantiall thinge, but a certaine vanishing fashiō of a thing. The same is the judgmēt of the Prophet, of every wicked mā, although he appear to be never so well established, The same also is the Apostles judgement, concerning this whole presente worlde. *The fashion of this worlde* (sayeth hee) *goeth away*. And this much indeede hath bene spoken of both the partes of the acclamation. *Surely in vayne they make a noyse*] He sheweth the selfe same

1.Cor.7. 31.

Psalm.73.

1.Cor.7. 31.

ſame vanity to be of mens careful indevours, which is of the men themſelues: as if hee ſhould ſaye: They labour, runne & ſweat in vaine, which thing he himſelfe had before founde in experience, who after he had purchaſed with ſo great travell, the kingdome, and ſo great riches, he ſaw *Abſchalom* his ſonne to rage, and he beleeveth that *Mephiboſheth* would interpriſe ſome thing againſt the kingdome, and therefore hee was vncertain, whether he ſhould haue his ſon to be his ſucceſſor, or any other whoſoever. Mark firſt: DAVID, his tongue being now lowſed, he inveighed not preſently againſt *Abſchalom*, nor againſt *Mephiboſheth*, nor againſt any man whoſoever: But turning vnto God, he murmureth againſt him. For we are al of that diſpoſition, and that is the nature of our affectiones, that aſſoone as they are lowſed, then they begin firſt to be caried head-long againſt God: which thing, theſe Tragedies

gedies, written by the *Gentiles*, sufficiently declare, where yee perceiue so many blasphemies of miserable men, so many passionat out-cryings & exclamations, not so much against man as those gods, whom they fayned to themselues. There surely it is a certaine viue representation of the corrupt nature of all men; in the meane time, they suffer all sortes of extreamities: For wee all by nature, impute the afflictions which befall vs, & our miseries to God, & not to our selues, or to our sinnes. Notwithstanding, this murmuring of David, neither that impatience of Iob, is altogether desperate, such as vseth to be of profane men, and whom God leaveth altogether by his Spirite. Marke next, The argument of the petition, from the shortnes of the life, he gathereth that we must die. It is profitable indeede, continually to thinke of the shortnesse of this life, and not to harden our heart against afflictiones,

where

wherby we are exerciſed in this life, according to the will of God. So IACOB complayneth before PHARAOH, through the ſenſe of the miſerie of this lite, *That his daies were ſhort and evill*: But we muſt not alway gather of this, that wee muſt die, neither yet through impatience, is death to bee thirſted after: which thing DAVID did at ſome times, through the weakneſs of the fleſh. But PAVLE ſheweth a far diverſe vſe of oppreſſion. *Affliction bringeth not out impatience, but patience, patience experience, experience hope.* Thou ſeeſt therfore, that impatience & deſperation follow not vppon the the ſenſe of afflictiones, but patience and hope. Of the which againe, you gather, after what maner the corrupt nature of man, abuſeth good arguments, for evill concluſiones & petitiones. Alſo, there is ſome meaſure of impatience here: to wit, the holy Spirit of God drawing back the mā again For ſurely, even a very *Cato* being ſet

Gen. 47 9.

Rom. 5. 4. 3.

in

in that estate which DAVID then was in, had gone further on, & not onely would hee haue earnestlie desired death at Gods hand, but he himselfe had put hand in himselfe: yet God leaveth not his own altogether. Third lie note, that the corrupt nature of man, abuseth the best sentences what soever, such as is this, *That al men is e-verie way vanitie*] For we cannot sufficiently weigh our own mind, how vaine we are by nature, whereof we haue an example, yea, in *Dauid* a renewed man; We abuse this sentence to a verie bad conclusion, to impatience, to desperatiō, & to murmuring against God. The same *David*, or who soever he was that writ the 73. Psalme gathereth a farr better conclusion of such a like sentence, of the vanitie of vngodly men: This to wit, *I shal be al-way with thee* (sayeth hee) Fourthly, *Dauid* being afflicted, hee feeleth in experience his owne vanitie and miserie, according to his owne miserie Psal. 73.

and

and confeſſion: As if hee ſhoulde againe, hee meaſureth the common miſerie of men. Of which thinge learne, what is the vſe of afflictiones, from afflictions proceedeth not onlye the knowledge of our owne ſelues, but commonlie of the miſerie of all men, which is ſo neceſſarie alwaye, that without it, there is no feeling of deliverance and happineſſe. For except miſerie be knowen, there is no deſire of happines and felicitie: And if there ſhall be no deſire at any time, in the life of this deliverance, ſurelie no deliverance ſhall ever bee. For the gate is not opened, but to thoſe that knocke, neither yet is anie thing given, but to thoſe that ſeeke. This eſtate of men is moſt dangerous who are continually dronken, with the proſperous ſucceſſe of all things, neither yet haue they experience at any time, of thoſe imperfectiones, and miſeries, which follow our nature.

8 *But nowe, ô Lord, what waite I for? mine hope is in thee.*

9 *Deliver mee from all my back-slyding, laye mee not out for a reproch to the fooliſh.*

10 *I am dumme, I open not my mouth becauſe thou haſt done it.*

11 *Remooue thy plague from me, I faile at the ſtroke of thine hand.*

12 *If thou with rebukes for iniquitie wouldeſt chaſtiſe any man, thou wouldeſt diſſolue the thing that is to bee deſired in him, as a moth, ſurely all men is vanitie.* Selah.

13 *Heare my prayer, O Iehova, & my cry, turne thine eare vnto my teares, play not the part of a deafe man: becauſe I am a ſtranger before thee, a ſoiourner as all mine anneeſters.*

14 *Ceaſe off from mee, that I may reſreſh my ſelfe, when I goe not, as yet awaie, ſo that I be preſent no more.*

But now] The ſeconde part of the Pſalme, in which he draweth courage to himſelfe, and correcteth that wan-

wandring astraye, which was in himself some time before, as if he should saye. Hither-to I haue haue spoken these things of my going astray. *But now ô Lord, what waite I for?* that is, what is mine hope? Then he answereth himselfe: *Mine hope is in thee*] Having layde downe his hope, hee conceiveth new prayers farre diverse from those, which he made mention of that, he vsed before. He is very zealous in prayers, for he repeateth one thing thrise. Now ther ar three arguments of the petition, thrise repeated over: Then is subjoyned the conclusion. He craveth first in these words. *Deliver me from all my defectiones, laye mee not out for a reproch to the fooliſh*] That is, to those that abuse reason to foolishnes and infamie; which thing al men do: while they be called back by the holie Spirite of God. *I waxe dumme*] The argumente of the firste petition, from his owne repentance

The argumentes of the petitiõ.

saye,

say; I acknowledge that thou art the righteous author of this my chastisement, and I quiet my selfe in thy judgementes. *Remoove thy plague from mee*] Hee repeateth this petition, especiallie the latter parte thereof. For that reproche whereof hee spake, hee interpreteth and calleth it a plague. *At the stroke*] The other argument of the repeated petition, from his own wickednes. *If thou with rebukes*] The amplifying of the argumente, from the common estate of all men, of whom, none haue that strength, whereby hee is able to beare oute, if hee compare himselfe, with the weightinesse of Gods judgemente: But contrariwise, hee is extreame weake. Nowe concerning this argumente, looke manie thinges, in the booke of Iob. *For iniquitie wouldest chastise*] That is, if thou wouldest chastice anie man according to his deserving, thou wouldest dissolue him into Ashes, as a mothe

The repetition & exposing of the petitiõ

moth, which is destroyed with the touching onely. Then considdering this common estate and weakenesse of men, whereby they are not able indeed to suffer so much as the least of Gods judgements, he cryeth out as before, in the sixt verse, *Surely all men is vanitie*] *Here my prayer*] Thirdly, he rehearseth the same petition, with a greate vehemencie of minde, And first he recommendeth vnto God, the prayers themselues: Then the crying out in powring out of the prayers. Thirdly, the teares cõjoyned with the crying: For such circumstances are not adjoyned vnto praiers in vaine, as crying & teares. Yea, they are cared for by God, who putteth vp into his bottle, every teare of his own, & hes them all in his register as it were, as DAVID speaketh in another place. *Because I am a stranger*] The thirde reason of the petition repeated in the third place, frõ the shortnesse of this life: as if he should saye:

Be

Becauſe I am not able to continue long in this preſent life, & be a ſtranger from the Lord; ſuch is the common eſtate of all mortall men, therefore there is an occaſion offered vnto thee, to excuſe thy mercy towarde me, a miſerable Pilgrime. So doe the faithfull ſpeake in other places. *Ceaſe off from me*] This is the concluſion, as if he ſhould ſaye: Therefore leaue off from afflicting mee longer and more grieuouſlie, that I may refreſhe my ſelfe before I die, not being to returne againe vnto this life. So doth Iob diſpute, 10.21. &c. and as a humble ſuppliant is turned to God. *When I goe not away*] Theſe words declare the ſhortneſſe of this preſent life, as if he ſhould ſay, ſo long as the ſhorte light continueth, or, ſo long as I enjoy this ſhorte light. And this is the ſelfe-ſame argument in effect with that, which was in the ende of the verſe preceding. Out of thoſe things which we haue ſpoken, marke firſt in

DAVID a certain memorable change and prayers, greatly disagreeing among themselues. Before indeed he had prayed with a troubled minde, but nowe hee prayeth with a more quiet and setled hart. For sometimes the flesshe hath more the rule in the prayers of the faithful, then the Spirit oft-times. And some times again, the rule of the Spirit, is more then of the flesh. Thou hast also in this change, an instruction of the finall victory of the holy Spirite. For although in this present life, the victorie appeareth to be oft vpō the flesshes side; nevertheles by that same thinge, that after the motiō of the flesh, the holy Spirit raiseth vp in vs that operation, which suppeth vp, as it were the motion of the Spirite; we are put in minde that once the victorie, shal be perfect and full vpon the Spirites sides. More over consider, how diverse, yea, how contrary to the selfe, the effect of afflictions is in DAVID. For seeing before

fore, when affliction draue him forward to mourning, now the feeling of the ſame, provoketh him to the acknowledging of ſin, and to the deprecation of the punithment therof. For what is all our nature, if at anie time wee be oppreſſed with adverſitie, then wee are wearied of this preſent life, and wee crie for death. But wee are admoniſhed rather, to ſeeke the forgiuenes of ſinnes, and reconciliation with GOD, through Ieſus Chriſt, then death, ſeeing that indeede the affliction is not to bee ended with death; but it ſhal be encreaſed manie waies, if through Ieſus Chriſt there bee not reconciliation. Finally obſerue, how diverſelie hee doth conclude from the ſame argument, taken from the ſhortneſſe of this life. For before, becauſe the life is ſhorte, hee earneſtlie ſought for death. Now, becauſe the life is ſhort, he prayeth that the plague may bee remooved. He vſeth the argument of

the Spirite aright, which the flesh abuseth; and he draweth out holy petitiones and conclusiones out of the same principles, out of the which, the flesh draweth out venime. The regenerate man feeleth in thēselues this contrarie maner of reasoning & concluding out of the same principles. Yea, and they are happie in that respect, that thereafter they haue concluded out of good principles, evill thinges; out of the same againe they haue gathered good things, the Spirit, to witte, overcomming the flesh: when the vngodly and vnrenewed, continuallie, if at any time it happen them to see good grounds, draw out of them false and vngodly conclusions: For it is saide, *That the vngodlie knowing God, notwithstanding they glorified him not as GOD, but they became*
Rom.1.21 *vaine in their thoughts.* To GOD, in Christ Iesus be all glorie, *Amen.*

The

THE ARGVMENT Of the XLII. PSALME.

A Pſalme it is of doctrine, as it is evident out of the inſcription. And it conteineth *Dauids* complaynt, that he was baniſhed from the viſible preſence of GOD, which was in Ieruſalem. Of the Pſalme, there are foure partes. 1 The firſt a complaynt vnto the 6. verſe. The ſeconde, is a comforte in the 6. verſe, to the latter parte of the 7. verſe. The third, is a certaine glorying againſt all the inconvenients of his baniſhment, and finally, againſt all afflictions, vnto the laſte verſe. In the fourth and laſt parte of the Pſalme, hee returneth to the comforting of his caſten-downe ſoule.

Pſalme XLII.

1 A Pſalme of doctrine, *committed* to the maiſter of the Muſicke, among the poſteritie of KORACH, *to be ſong.*

2 *As the hart brayeth for the riuers of waters, ſo my ſoule brayeth vnto thee, O God.*

3 *My ſoule is thirſtie for God, for the ſtrong liuing God, ſaying. When ſhall I come neere, that I may appeare in the ſight of God.*

4 *My teares are meate vnto mee day and night, while it is ſaid vnto me daily;*

where is thy God?

5 *Remembring theſe things, I powre out my ſoule vpon my ſelfe: that I was woonte to paſſe by in the multitude, that I walked with them vnto the houſe of God, with the voice of ſinging and prayſe, The congregation,* in the meane time, *keeping a feaſt.*

The firſt part of the pſalme.

AS *the hart*] In this firſt part of the Pſalme, and his complaint, DAVID vttereth out two moſt grieuous paſſiones: The firſt indeede, a vehement deſire of the viſible preſence of God, which at that time was in Ieruſalem. The other, an exceeding great ſorrow of hearte, conjoyned with an earneſt deſire. The deſire is firſt ſet downe by waye of compariſon, the ſimilitude being made with an hart braying. *The heart* (ſayeth he) *brayeth no more for the channels of waters, then I bray vnto thee, ô God*) The heart is then ſaid to fly at al times vnto the waters, when painefully he draweth breath, which

The nature of the heart.

which is chiefely, when the harveſt quarter beginneth, at what time, in reſpect of the burning heate, hee is moſt impatient of thirſt: So are wee all by nature thirſtie and drie, and when there is a feeling of that thirſte and drough, then with no leſſe deſire are we caried forwarde vnto Chriſt, in whom only wee haue our refreſhment, then the heart brayeth, that is, crying out, he runneth vnto the waters, wherby he quencheth his thirſt, Then is ſet down a ſimple propounding of that deſire: *My ſoule is thirſty for God*] (ſayeth he) By nature al men as wee haue ſaide, are drie and withered, burnt vp, to witte, with that fyre of ſinne, and of the wrath of GOD. But fewe feele their drough, where by it commeth to paſſe, yea, that few are mooved with the thirſt of grace, for no man is throughly touched with the thirſte of the grace of God, except God firſt by his Spirite hath provoked him, eſpeciallie by the

preaching of the law. But now, when once it is provoked, except new grace follow on, whereby the thirsty are continually led forward, to that pure fountaine of the water of life, Iesus Christ, presently they wil seek vnto themselues fowle puddles; and for cleane and liuing water, they will drink in filthie & stinking waters: for the only merite of Iesus Christ and his bloud, they wil drinke vp the merites of men: & such poysons, which the Papistes this day, offer to miserable men. Wherefore Christ in IOHN, at what time he remained vppon the earth with the Iewes, with a loude voyce and crie, he called al that were thirstie vnto himself. And this whole Preaching of the Gospell this day, it belongeth to no other end, then that, as with the finger, that only fountain of life Iesus Christ, be pointed clearlye out. Nowe after that men are brought vnto Christ, they drink, yea, they drink for euermore, they drink

in

in that grace which is in him, & they all receiue of his fulneſſe: for that fountaine of life, is never drawen drye, neither yet doth ever the blood of Chriſt drie vp: But not without ſome difference, drinke wee in this life, and in the life to come: For in this life (that I ſpake ſo) we taiſt but a little, but in the other life, wee ſhall drinke that water of life abundantly. Wee ſhal drinke then for evermore, and we ſhall drinke without loathſomneſſe, and preaſe of vomiting: For like as that water, can never at any time be drawen drie, ſuch is the plentie and abundance thereof; ſo it is of that dulceneſſe and ſweetneſſe, that it allureth and provoketh the drinkers to drink continually. There is no pleaſure in this life, which by continuall vſe thereof, breedeth not a loathſomeneſſe of the ſelfe. Wee loath at ſometimes, I grant, thoſe exerciſes of godlines; as the preaching and hearing of the worde, prayers, &

ſuch

ſuch other of like ſort. But this is not to bee imputed to this water, but to our corruption: For there lurketh as yet in everie one of our hearts, ſome gall of bitternes, whereby our mind is ſo infected, and the taſte in the mouth is ſo corrupt, that thoſe things which are by nature moſt ſweete, at ſometime they ſeeme to bee bitter: Which thing is manifeſt, yea, out of that, that in that other life, when wee ſhall haue layde downe, this corruption of nature, there ſhall bee no loathing at all. Beſide this difference, whereof wee haue ſpoken, there is another, wherby we drink in this life, and ſhal drink in that other to come. In that other life we ſhall drinke immediatlie, that is, no middeinſtrumēt comming betweene, either of the preached word, or of the ſacraments adminiſtred, we ſhal ſee God even as he is. But in this life, ſurely wee haue need of meanes, as it were of ſpowts, whereby may bee convoyed out of

Chriſt

Christ vnto vs, that water of grace. And this is it which the Apostle speaketh: *Now we see through a glasse darkelie, but then shall we see face to face.* And of this it commeth to passe, that as long as we liue here; like as there is a desire of the water of life it selfe, so there is a desire of the meanes whereby we draw that water: I saye, there is a desire of this outwarde ministrie: And this was that longing of David, which he openeth vp in this Psalme: But thou wilt speare; Had not David God present with him, in whatsoever place it happened him to be, without that externall ministery, had he him not with him, I saye? I answere, that he had in every place God, in some measure presente: but he felt not so abounding an fruition of his presence, when he was farre away from the Temple of God, which hee was woont to feele in the visible Church of God, and in that Temple which at that time had speciallie a 1.Cor.13. 12.

pro-

promise of Gods presence: The selfe same thing also, all the Godlie feele in themselues, that they feele not so plentifull an enjoying of God, whether by the word Preached, or by the Sacraments administred, which they are accustomed to feele otherwise with those meanes. For those ordinarie meanes are not appoynted by GOD in vaine. *For the strong God*] These are the groundes and causes of such a great desire. DAVID had felt of that visible presence of GOD, his mightie power through Christ, hee had felte also by experience in him, through the same Christ, everlasting life. From this arose, that desire of enjoying of him. From God present & in some sure manner, visible in his Church: of feeling, I saye, that accustomed power, goodnes: finallie, the life of God in Christ Jesus. For hee that hath once tasted those thinges which are in God, and (that I should
1. Pet. 2. 3. speake so with PETER) *Hee tasted, how gre-*

gracious the Lord is, hee desireth him continuallie to be present with him, and earnestlie, *hee craueth that sincere milk of the word*, which thing also Peter himself hath left manifest by his own example, who long before that answered to the Lord, that he would not depart frō his side. *Lord to whom shall we goe?* (sayeth hee) *Thou hast the wordes of eternall life. Saying when*] Here Davids soule declareth his owne thirste. And it is brought in the selfe speaking, by taking on the person of one that speaketh, and talketh vnto God, for while wee complaine and lamente, not onely the mouth of the bodie is to be brought out, but the soule is to bee brought out into Gods presence. The meaning is, as if he should saye, will this never come to passe, that I shal come to GOD, and appeare in his sight? Those who ar destitut of Gods wonted presence, and of that life which proceedeth from his presence, and

then

then feele nothing but the terrours of death, they appeare to themselues indeede, that they shall never swim out of that death. This is the feeling, I saye, that nature furnisheth. And those, which otherwise are godlie, when they seeme to themselues to be destitute of God, at some times they are governed by the instinct of nature. Looke the Psalme. 13. verse. 2. *Wilt thou forget me for ever? My teares are*] Hitherto hath bene the passion of his desire, now hee publisheth the vehement passion of his griefe. For twise he bringeth it out, once in this verse, again in that that followeth. In this verse then, (he sayth) *My teares are*] That thing which we chiefelie take pleasure in, the scriptures calleth meate, from whence it commeth to passe, that Christ sayeth, *My meat is to doe the will of him that sente me*] this is the thing which chiefly I delight in: So the teares are saide to be meate in this place, because hee who is in the

Ioha. 6. 34.

estate.

estate of heauinesse, delighteth in teares, and drinketh them in greedelie, as any most sweete liquor. For there is some naturall pleasure in everie affection, when the affection is left to the selfe. Yea, in the passion of sorrowe, there is a delight, although there be not in it a solide joye. But if the Spirit of God stir vp those sighes, & those teares, now there is another joy, yea, and that solide indeed, conjoyned with the teares themselues, & together with inutterable sighes, of which the Apostle Paul speaketh. Rom. 8. It is that gladnes which Peter calleth in his first Epistle, vnspeakable and glorious, and together with those teares the water of grace and life is drunken-in. Neither yet in this life, to speake the thing which I thinke, is there any solide joye of the Christian man, vnlesse it bee then, while he reioyceth, he powreth out teares, sighes, & is heavie. But in that other life, *All teares shall bee wiped a-*

wait

Reuel. 14. *waie from the eies*, as IOHN ſpeaketh *While it is ſaide*] Hee adjoyneth the cauſe of his ſorrow, that bitter mocking of the enemies, which daylie in ſteede of a reproche they caſt vppe in his teeth, *Where is thy God?*] There was indeede ſufficient matter of diſpleaſure in that, that he was deſtitute of that viſible preſenſe of God in his Church, but for this cauſe ſorrowe was heaped vpon ſorrow, in reſpect, it was objected by his enemies, by way of mockage, that he himſelf was left of GOD. This is no new thinge with the perſecutors of the Church, throwen downe and humbled, yea, this waie to vp-brayde any particular member thereof. Looke Pſal. 137. In which it is ſaide of the Church: *When we ſate weeping at the rīvers of Babell.* But what did the Babylonians then in that mourning: *They required* of vs, ſaye they, *in skorne, ioyfull ſongs*: ſuch as wee had ſunge in Ieruſalem. This ſame thinge alſo ſhall wee feele

in experience, if ever it come to passe, through the righteous judgement of God, that wee be spoyled of this presence of God in his Gospel; the meditation of which evill, now appeareth to be some-what light: But after that it commeth to passe, through the righteous judgement of God, then in very deede, wee shall finde in experience, how grievous it is: I speake of those especially, who sometime delighteth in the presence of God in his word. *Remembring these things*] Again he setteth downe his griefe, and hee conjoyneth therewith a new argument of sorrow. *I powre out my soule upon my selfe*] As if he should saye, Not onelie I powre out teares, but I powre out the verie soule, which with displeasure melteth within me. The inward lousing of the soule, and of the affection thereof, is the cause that the bodie and the eies, are resolved into teares: And manie times, yea, our eies are not indeed sufficiently of power to furnish teares to

our heavineſſe, after that till all the teares are powred out, and the bodie as it were dryed vp. Then the paſſion of ſorrow vſeth to be vehement, when it is left to the owne libertie. He adjoyneth the cauſe of ſo great a ſorrow. *Remembring theſe things*] (ſayeth he) to witte, which follow. *That I was woont* (ſayeth hee) *to paſſe by in the multitude*] As the remembrance of the former miſerie, after a deliverance, is conjoyned with gladneſſe (for that man never rejoyced ſolidely at any time, which was not firſt before diſpleaſed in earneſt) ſo the remembrance of the bypaſte felicitie, after that anye happie man is made miſerable, is conjoyned with a great dolor of mind. Thus, ſeeing it is cuſtomable in any other thing what ſoever, it hath chiefelie place in matters Spiritual and heavenly. For to him it ſeemeth to be intollerable, who at ſome times had GOD preſent with him in Chriſt; if he be at any time left deſtitute of his preſēce, eſpe-

peci ally, if any externall affliction for the preſẽt lie over his head: but if in the meane time, with the remembrance of the former preſence, together with the dolor, there be a deſire of that preſẽce, ſurely there is ſome gladneſſe conjoyned with that ſorrow: *Bleſſed are they who hunger and thirſt for righteouſneſſe, for they ſhall be filled*, and Gods ancient mercie ſhall come vpon them, whereof they remember an argumente of the aſſurance of Gods preſence to bee reſtored in time to come. Moreover, it is to be marked in this place, that fra once the preſence of GOD is withdrawen, all ſorrow and adverſe things meete vs in the waye, as are the skornings of the enemies, and the remembrance of felicitie paſt.

6 *Why caſteſt thou downe thy ſelfe, ô my ſoule? and makeſt a noyſe within me? Hope in God, for I will yet prayſe him, and the ſalvation of his face, that is of all ſortes.*

7 *My God, my ſoule caſteth downe the*

ſelfe in me.

The other part of the Pſalme.

WHy caſteſt thou down] In this ſecond parte of the Pſalme, he waltereth as it were ſuddainelie, out of the middeſt of ſorrow, and draweth courage to himſelfe: And firſt by a turned ſpeech he ſpeaketh to his owne ſoule: Then next to God, the fountaine of al comforte. Alſo, hee calleth backe as it were again, his ſoule out of the helles: For it was very greatly caſt downe, as the words themſelues ſhew. For this is the cuſtom of the godlie, that after for a time they haue given liberty vnto diſpleaſure, and haue ſaid to their ſoule as it were: Receiue not comforte, but drinke in ſorrow as water (for in dolour and heavineſſe for a time, is the rejoycing of the godlie) After they haue ſufficientlie and aboundantlie given place to ſorrow, and are now altogether caſte downe, and aſtoniſhed, preſently they ryſe vp, and encourage themſelues, by the grace of God, and ſome certaine motion of the holy Spi-

rit,

rit, which leaveth them not vtterly for ever. Moreover, they doe it after this ordour: Firſt, they rebuke and correct their owne ſoule and affection, which thing, *Dauid* doth here, no otherwaies then a mother doth her childe, which hath not yet the vſe of reaſon, at which time, it is whollie powred out into teares: Then after rebuke, they comfort their ſoule, and exhorteth it to hope in God, altogether after the ſame faſhion, whereby mothers, after they haue ſharpely rebuked their children comfort them. It is to be marked, that *David* lifteth vp his ſoule vnto hope: For to hope in God, it is the onely remedie againſt deſperation. For hope is contrary to deſperation, and whoſoever they bee, that are of a caſt-downe minde, if in the meane time they be not lifted vppe by hope, they will fall into deſperation, and will periſh at length. From whence proceeded that deſperat ſorrow of the Gentiles, which was without faith, without hope, with

out Christ: and the same day also, how many soever they be, that are in the estate of death, without Christ, of necessitie they must dye in desperation. *For I will yet*] He maketh some place to hope in his soule from thence, that he shall not be disappoynted of the thing hoped for, but even as he hath hoped, so shall it fall out vnto him. *I wil prayse him* (sayeth hee) *and the saluation of his face, that is of all sortes*] That is, his face, in which is the facietie of joyes, or that manifold salvation, which is in his face and presence; & so to prayse, is to publish. *David* therefore promiseth, that he will praise both God himselfe, and also, that so great a benefite of his life received from him: or finally, to praise the salvation of his face, is to prayse & publish the salvation which shall bee before him, from whence, in the laste verse (he sayth) *that hee will prayse the salvation of his face*, that is, the salvation which shall bee seene before him. *My God*] As he had first turned himselfe

ſelfe vnto his ſoule, now hee turneth himſelfe vnto his God, and hee lifteth vp his eies,& ſigheth,(as it were) vnto him, opening vp vnto him the ſorrow of his ſoule, and hee powreth out his carefulneſſe and ſolicitude vppon his boſome. Whoſoever is indued with Gods holie Spirite; This man ſigheth vnto God in his affliction and ſorrow: But he who is indued with mans ſpirit onely, that man wil never ſigh vnto God: for he ſuppoſeth God to be angrie with him, eſpecially then, when there lyeth any affliction vppon him: For he thinketh that that his whole miſerie proceedeth from the wrath of God. But hee who hath the Spirite of God, that ſpirit(I ſay) of adoption, by whome wee crie, *Abba, Father*: This man commeth without feare vnto God, becauſe indeed that Spirite is alwaie with ſome feeling of Gods mercie and fatherlie loue. Wherefore, as a ſonne, who hath his Father well-willing vnto him, in his ſorrow, he taketh

his way straight to his father: Even so the childe of GOD, hee passeth in his sorrow and miserie to God his father, and maketh his complaint vnto him.

7 *Therefore I remember of thee, out of the Land of* Iorden, *and of the Chermonites, out of the little hill.*

8 *Howsoeuer a deepe calleth vppon a deepe, at the sound of those that are sent out by thee, let al the breaking-in surges, and thy vallies passe by me.*

9 *In the day time, Iehova will sende away his louing kindnes, and in the night his song vnto me: I wil continue in my praier vnto the strong God of my life.*

10 *Saying vnto the strong God of my rocke, why forgettest thou mee? Wherefore go I in mourning apparrell, because of the oppression of the enemies?*

11 *They assaile my bones with a shorte sword, my enemies reproching mee, while they say vnto me daylie, where is thy God?*

THerefore] He glorieth thereafter verie suddenly, first against the places of

of his baniſhment whatſoever, then a-gainſt everie one of his moſt grievous afflictions. This particle, [*Therefore*] appeareth not to giue a reaſon of anie ſentence going before in the texte. Then hee begouth this ſentence (as it ſeemeth to me) from ſome cutted off and ſudden feeling of joye, and of the preſence of God: as if he had ſaid, becauſe of that joy, and that rejoycing of the ſoule, which I cõceiue of my God, *I remember of thee, &c.* Of which thou learneſt this, how ſoone a man vſeth to be changed, that turneth himſelfe vnto God: for the preſence of GOD is forcible to giue life vnto the creature; that his face ſhineth no ſooner, but the creature beginneth to reviue againe, although it bee never ſo dead. When the Pſalme ſpeaketh of theſe groſſe & bruitiſh creatures, Pſalme. 104. 29. 30. *When thou hideſt thy face, they are troubled if thou take away their breath, they returne to their duſt. Againe, if thou ſende foorth thy Spirite, they are refreſhed, finally, thou re-*

reneweſt the face of the earth. How much more the reaſonable creatures, as wee call them, and not onely the reaſonable, but the ſpirituall, that is, the creatures that are renewed by the Spirite of GOD, which haue once felt howe mercifull the Lord is, thoſe creatures, I ſaye, depend vppon their God; for it is neceſſary, yea much more, that their life and death depende from his face, preſent & abſent; *Lift vp* (ſayth *Dauid*) Pſal.4.7.8 *Iehouah the light of thy coũtenance vpõ vs, and put more ioy in mine heart, then at the time, in which their cornes and wines were increaſed.* Of theſe therefore chiefely do I ſpeake, which are already accuſtomed with the countenance of God, & that vſe to take ſome pleaſure of his face. For to ſpeake of others, they are not able earneſtly to ſeeke that countenance of GOD in Chriſt Ieſus. For there is no deſire of that thinge wee know not. Alſo, theſe haue not yet taſted, how ſweet that ſight of God is in Ieſus Chriſt. *I remember of thee*] as if he ſhould

ſhuld ſay, In every place where it happeneth me to be baniſhed, from all the bordours and coaſtes of Iſraell. From the Eaſt, where is the riuer of Iorden: from the North, where it is bounded by the mountaine of *Chermon* and *Libanus*, & frō the South, where the hilly coūtry boūdeth *Iudæa*. HE calleth theſe hillie countries, by the name of a little Hill, becauſe they being compared with the Mountaine of *Libanus*, and with *Chermon*, which are ſituate vppon the North, they are reckoned out onely among little Hilles. Of this place thou perceiveſt, that there is no place either of baniſhment or of impriſonment, ſo vnpleaſant and ougly of the ſelfe, which is able to ſeparat the children of God, from the countenance of their God? yea, they glory in that preſence of GOD: which they poſſeſſe againſt any place whatſoever: For this, in which we driue over our life, what ever it be, it is nothing indeede, But Gods preſence is all things. The word

of

Of remembrance] which he vſeth, is to bee marked. For ſurely that remembrance, was rather of Gods preſence, then the preſence of God it ſelf, which was then without the Citie of Ieruſalem, in which at that time, was that viſible preſence of God. The matter is ſo then, when wee are baniſhed from this outward miniſterie of God in his Church; yea, in which wee chiefelie haue our God preſent: Then ſurely we that ar the faithful, are not ſaid indeed ſo much to haue our GOD preſente; as to remember vppon his preſence, which was ſome-time with vs. Alſo, this remembrance I graunt is joyfull, ſweete and acceptable, notwithſtanding, it lacketh not ſome certaine diſpleaſure & heavines of the own, yea, & in it, there is a certaine matter of ſorrow, as we ſaw before in the fift verſe. *Remembring theſe thinges* (ſayth hee) *I power out my ſoule vppon my ſelfe*] I will ſaye ſome-what more: This preſence of GOD alſo, which is in the miniſte-

niſterie of his worde, it hath the owne dolour conioyned therewith, becauſe it is vnder hope. Hope I grant, is with joy and glorying, from whence the Apoſtle remembreth of the glorying of hope. And in a nother place. *We glorie vnder the hope of the glory of God.* Not withſtanding that hope is conioyned with ſorrowe and ſighes, *We ſigh* (ſayth he) *waiting for our adoption, that is the redemption of our bodie. Howſoeuer a deepe*] As before he had gloried againſt every one of the places of his baniſhmente whatſoeuer, ſo he glorieth now againſt afflictions, although they be moſt grievous. [*Howſoeuer a deepe calleth vpon a, &c.*] That is, how grieuous ſoeuer the afflictions be, as they wer waters breaking in violently vppon me: notwithſtanding [*Iehoua will ſend away his louing kindeneſſe in the day time, &c.*] You ſee there is no affliction although it bee neuer ſo grieuous, which is able to ſeparate the the faithfull from the preſence of their God, or from a feling

Heb. 3. 6.

Rom. 5. 2. Rom. 8. 13

of

of his mercie: yea contrarywiſe, they glorie in the moſt heauie calamities whatſoeuer. *Who ſhal ſeparate vs* (ſayeth *Paule*) *from the loue of God, ſhal oppreſſion ſhall anguiſh?* It is next to be noted, that he ſayeth thoſe floodes and waues violently breaking in: alſo thoſe thinges that are ſent out to bee Gods; as if all theſe things were from God. Therefore hee acknowledgeth that all his afflictiones proceeded, from God as the author: But from whence promiſeth he that comfort ſhal come vnto him in his afflictiones? ſayeth he not in the 9. verſe [*Iehoua will ſend away his louing kindneſſe.*] Therefore affliction & comfort in affliction proceedeth both together from God, together with the trouble he ſendeth comfort, with the tentation, hee ſendeth deliverie out of tentation. Neuertheleſſe, there is ſome difference in the order, for firſt in deede he afflicteth ere he comforteth: Firſt is the ſenſe of trouble, then the feeling of comfort, to what purpoſe is that

Rom. 8. 35

1. Cor. 10. 13.

that? To witt, becauſe we are ſo dull of nature, and ſenſeleſſe in this life, that we cannot eſteem of the grace of God in Chriſt, howe great it is, neither yet can we judge how ſweete it is, vnleſſe wee feele firſt, how miſerable wee our ſelues are by nature, and ſigh vnder the burden of ſinne. Now in miſerie the feeling of grace & of that preſence of God in Chriſt is ſweete. But after this life the joy of the Godly ſhal be ſolide wãting altogether al feling of ſorrow; to wit, when all teares ſhall be wiped away from our eies: for then wee ſhall bee able to comprehend that pure and ſincere ioy, which we cannot compas in this life. [*I will continue in my prayer*] This is the effect of the thinges precee ding: For in reſpect that God wil ſend away his louing kindeneſſe in the day, and his ſong in the night vnto DAVID: Therefore he wil continue in his pray-ers to GOD. For there is no man that is able to conceiue pravers, vnles God furniſh the matter of them, and indue

VS

vs with a feeling of his mercie. Lord (sayeth he) in the 51. Psalme 17. verse [*Thou shalt open my lippes, and my mouth shall shew foorth thy praise*] Hee calleth God the *Fountaine of his life*] by which name, he sheweth manifestlie, that hee hath apprehended that power of God which is in Christ, which serueth vnto life. But let vs consider the forme of the prayer it selfe. *I say vnto the strong, of my rocke*] that is of my refuge, &c. This praier of DAVID is a lamentation, and a certaine complainte. Obserue then what sort of songs God vseth to furnish in afflictiones, to wit, a complaining kinde and sorrowfull. And surelie of necessitie it must bee thus. For to what purpose serue ioyfull songes in miseries? looke Psalme. 137. In which the Church of God abhorreth those ioyful songes, such as shee song sometime in Ierusalem, being now in her banishment. notwithstanding the heauines and lamentation is alwaye tempered with a certaine sweetnesse, and

joye

ioy in God, and the lowder the sighes are, the deeper vseth the reioycing to be. But let vs consider the words. *Why forgettest thou me?*] (sayeth he) First he complaineth that God forgetteth him: Then he complaineth of his miserie This latter indeede is the effect of the former. For when God forgetteth vs, then at that time we are miserable, we walke as in mourning apparell, and we quarrell with God. Also in the meane time that David complaineth that the Lord had forgotten him, he calleth him, *The strong GOD of his rocke*] Whereby is signified, that yet he cleaueth vnto God verie grippingly. The faithfull so in loue imbrace their God, that although hee seeme some-time to be forgetful of them, nevertheles they leaue not off to stick vnto him: *Howbeit* (sayeth Iob) *thou wouldest slay me, should I not hope in thee?* Which thing surely is an evident, that God in very deede forgetteth them not, although for a time he appeare so vnto them. For if

Example in Iob Chap. 13. 15.

God once forget vs, and ſhould leaue vs altogether, ſurely wee alſo ſhould forſake him. For if hee firſt tooke not hold vpon vs, verely, we were not able with our hand, as it were, to take holde of him. Notwithſtanding, it appeareth ſo vnto vs, while wee are afflicted, that we are left of him, and that hee taketh no further thought of vs. *Wherefore goe I in mourning*] Hee complayneth of his miſerie, which he ſignifieth by the adjunct clothing of his bodie: *Becauſe of the oppreſsion*] He ſheweth the cauſe of his miſerie, and of that dooleful habite of clothing: To witte, the oppreſſion of the enemie. *They invade my bones*] In theſe wordes, hee expreſſeth more particularly this oppreſſion. *They aſſayle my bones*] Then opening vp that figuratiue ſpeech: (*Mine enemies reproching mee*] (ſayeth hee:) The reaſon wherefore then next hee rendreth, from their contumelious and blaſphemous wordes, *While they ſay* (ſayth he) vnto me daylie, *Where is thy God?*] This

ip

indeed was a blaſphemie againſt God, which was a contumelie & a reproch againſt *Dauid*. For blaſphemie againſt God, is the reproch of the neighbour, & they are no otherwaies commoved therewith, then if they were ſtricken through with a ſworde: for ſuch is the mutuall conjunction of God, and of his owne; ſuch is the compaſſion, & mutual feeling, that if they ſee God to be touched with any ignominie, and his name to be blaſphemed, the godly are no otherwaies commooved, then if they were woũded with ſome deadlie woũnd: Even ſo on the other ſide, God is ſo mooved with the perſecution of his owne, that he eſteemeth the ſame, as if it were done to himſelfe, *Saul, Saul*, (ſayeth hee) *why perſecuteſt thou me?* Act. 9.4.

12 *Why caſteſt thou downe thy ſelfe my ſoule? and why makeſt thou a noyſe within me? Hope in GOD, for I will yet prayſe the ſaluation of al ſortes of my face, & my God.*

Why

Why caſteſt] Laſt of all, he turneth to that verſe, which wee opened vp before, as it were, the overword of the Pſalme, cõcerning which, look before in the 6. verſe; Therefore, as touching it, only we make mention of this: how oft ſoever the godlie for a time giue place vnto their ſorrow; ſo oft manie times they returne to themſelues, and comforte themſelues, correcting their paſſion, and exhorting their ſoules vnto hope, which is contrary to deſperation, vnto which, their affection other waies caryeth them head-long. And thus much haue wee ſpoken vpon the 42. Pſalme.

The Argument of the XLIX. *Pſalme.*

Nothing doe I reaſon concerning the maker of this Pſalme. The partes of the Pſalme are foure: The firſt, a graue preface, in which he laboureth to purchaſe all mens attention vnto the 6. verſe. The ſecond, is a propoſition of confidence into God, in the 6. verſe. The third, is the argument of the confidence propounded, from that benefite of the Reſurrection, and of eternal life, vnto the 17 verſe. The fourth, is a concluſion of exhortation to all the godly, from thence to the ende of the Pſalme.

The

The XLIX. pſalme.

1 A Pſalme *(committed)* to the maiſter of muſick *(to be ſong)* among the poſteritie of *Korach.*

2 *Heare this all people, all in dwellers of the Worlde, vnderſtand with the eares.*

3 *Both borne of the baſe man, and likewiſe borne of the Noble man, both the rich and the needie.*

4 *My mouth ſhall ſpeake wiſdome of diverſe ſortes, and the meditation of my mind manifold prudence.*

5 *Inclyning mine eare to a parable, I wil vtter vpon the Harpe, mine harde matter.*

The firſt part of the pſalme.

HEare this] The firſt parte of the Pſalme, the Preface, in which hee craveth the attention: Firſt in general of all people, of all the in-dwellers of the world. Then in particular, making as it were a certaine diſtribution, hee ſeeketh for attendance. 1. Of ignoble-men. 2. Of Nobles. 3. Of rich. 4. Of poore: all whome he mooveth to take heed; from the weightines of the mat-

ter

ter, he is to ſpeake of wiſedome of all ſortes, and manifold prudence: This in the 5. verſe, thereafter in one word, he calleth it a *Parable*, becauſe, to wit, he ſetteth it down in his own example. He calleth it alſo a *harde matter*, that is, a notable figuratiue ſentence: For the Hebrewes call the allegorie, that is either cleare or obſcure, a darke matter. Againe, to the ende hee may the more moone them to attendance, hee declareth, that he wil be earneſtly occupyed in entreating of this matter. *My mouth*, (ſayeth hee) *ſhall ſpeake, and my minde ſhall meditate, my eare ſhall inclyne the ſelf, and my harpe ſhall be played vpon.*] See here, firſt, he requireth attendance vpon the parte of other men, in the meane time, hee declareth that he diligentlie and earneſtly entreates of the matter. Firſt, then obſerue when there is any graue matter propounded to be handled, both he that heareth, and hee that ſpeaketh, ſhould be very earneſtly occupyed therein. Note againe, the ar-

gu

gument of the Pſalme is of wiſedome, as wee haue in the Preface it ſelfe. Now that is that Wiſedome, the doctrine of confidence, as it followeth there-after. Then beeing about to ſpeake of confidence, hee exhorteth that all men take diligent heede, and giue attendance to the ſame. The doctrine of Confidence; when-ſoever it is propounded, it ſhould not bee layde out to the deafe, but it requireth the taking heede of all Noble, ignoble, rich, & poor: Of the great men (I ſay) and rich, leaſt they ſhould put their confidence in their nobilitie and riches: and of the ignoble and poore, leaſt being deſtitute of thoſe things, they caſte away their courage, yea, or commend them over-much in others. For ſuch is the incilnation of our nature. The poore commonlie place happineſſe in riches, Ignoble & baſe men, in honours, whereof they themſelues are deſtitute. Third'y, hee profeſſeth, that he will be all waies oc-

cupyed in handling of this matter. For what is it chiefely, that ſtirreth vp attention in men, that are of contrary opinions? Even the ſerious diligence of the teacher. And when is the hearer chiefely edified? Even then, to witte, when hee diligentlye marketh thee ſpeaker, And profiteth alſo by him, that hee ſpeaketh nothing but that wherevpon he hath meditated before, and inclyneth his eare as it were to his own voyce: For although, he pronunceth not other things with his mouth, thē thoſe which he hath before thoght vpon in his minde: Notwithſtanding, the ſelfe ſame thinges being firſt vttered in the mouth, & then vnderſtoode by the eare, and finally, returning vnto the minde from whome they proceeded, they confirme the faith & knowledge of the ſpeaker himſelfe. And thus much haue we ſpoken, concerning the Preface.

6 *Wherefore ſhould I bee affrayde in the times of affliction, that the iniquitie of my*

my foote-steps ſhould compaſſe mee about?

Wherefore ſhould] Followeth, the propoſitiō is in the 6. v. The ſum of the propoſition is, confidence in GOD againſt all evils, aſwell of this life, as of that, that is to come: He propoundeth not this ſimplie, but having wraſtled as it were a little, with the infirmitie of his fleſh, he vttereth it out with an interrogation: *Why ſhould I feare* (ſaith he) *in the times of evil, that the iniquitie, &c*] That is, that through the infirmitie of this my life, in which I walke as it were with my feet, I be circumveened with calamities, and ſo I be in an evill caſe. This ſpeech appeareth to be of a man, reaſoning with another, and rebuking, and ſo it commeth to paſſe indeed in the very matter it ſelf. For *Dauid* ſpeaketh theſe thinges out, not without a certaine reaſoning and wraſtling with the weakneſſe of the fleſh: For wee get not libertie, through the fleſh, without a certaine wraſtling, to put our confidence in God. And our confidence in

God

God is perpetually hindred by the infirmities of the fleshe. Whosoever therefore will put his confidence in God, of necessitie, hee muste prepare himselfe for a combat.

7 Of those men that trust in their riches, and glorie in the multitude of their goodes.

8 None is able any waies to redeeme his brother, to giue his ransome to God.

9 (For the redemption of their life is deare, yea it ceaseth for ever)

10 That hee may liue yet for ever, that he haue not experience of corruption.

11 Although he see wise men die, the foolish and the brutish perish together, & leaue their wealth to others.

12 Their minde is, to call after their owne names, through the earth, their houses for ever, & their habitiones for euery generation.

13 Neither shall the man who is in honour continue still, hee is like to beasts that die.

14 Seeing this is the way of those men, they haue an expectation, and their posteri-

eit

ritie approveth their ſpeech, Selah.

15 *Like ſheepe, fra once they be placed in order in the graue, death ſhall eate them downe, while the righteous rule over them in that morning, and ſhall conſume their beautie, receiued out of the habitation there of.*

16 *Verely, God ſhall redeeme my ſoule from the graue: for he will receiue mee.* Selah.

The third part of the pſalme.

OF thoſe men] Here followeth the argument of confidence, from the riſing againe of the fleſh, and life everlaſting. *For*, (layeth he) *he will redeeme my ſoule from the graue*] Hee thinketh it not ſufficient to lay this argument nakedly downe, but hee premitteth the amplifying thereof, from the contrary, which, to wit, falleth out to them, who place their confidence in riches, and honoures. For there is none of them who is able to redeeme his ſoule from death. This amplification and declaration, to the ende wee may the more clearely vnderſtande it, ſhall bee de-

deduced into thoſe partes. Firſt, in the ſeaventh verſe, and thereafter vnto the eleventh verſe, he ſheweth, that he that putteth his confidence in riches, is not able to deliuer a ſoule from death. Then next he ſheweth, that he which putteth his truſt in honour, cannot redeeme a ſoule from death, from the 11. verſe, to the 14. verſ. Thirdly, while he conſidereth theſe things earneſtly, hee aggregeth the fooliſhnes of thoſe men, as alſo he rebuketh the fooliſhnes of the poſteritie, in the 14. and 15. verſes: I returne to the firſt parte. *Of theſe* (ſayth he) *who truſt in their wealth. &c*] None there is, who is able to deliver with all his riches, not ſo much indeed as his brothers life, let bee his owne life: (for a man will redeeme his owne life with a greater price, then his brothers) *So that he may liue for euer, and not find in experience corruption*] And in the ninth verſe, the reaſon is inſerte: *For* (ſayeth hee) *the redemption of their life is deare*] Yea, certainly the price of life

can

can at no time bee payed by them to GOD. And this is the thing which he ſubjoyneth, *Yea, it ceaſeth for ever*] The ſumme of all tendeth to this: as if he ſhould ſay, he who placeth his confidence in riches, hee cannot indeede by his wealth ſo much as redeeme the life of his brother, let bee his owne life. Mark: *Dauid* ſpeaketh not after this maner: He who putteth his truſt in his welth, knoweth not what the inconſtãcy of the world is, how long he is to inioy that wealth; but giuing that he had ſufficient portiõ of riches in this whol life, notwithſtanding he affirmeth that hee is not able beyonde that moment appoynted for death to protract this life, or to giue immortalitie to anye mortall man. DAVID then for this cauſe eſtemeth verie litle of riches, becauſe they cannot make a man immortal, he regardeth immortality ſo much. It cannot be ſaid, how farre the judgement of the men of this worlde differeth from this ſentence of *Dauid*, Theſe men

men knowe indeed, that neither riches nor honoures are able to giue immortalitie: Notwithstanding, taking no thought of immortalitie, they place their whole truſt in thoſe things. And ſome are ſo prophane, that they are not aſhamed to ſay, If they be in a good eſtate in this life, they little regarde that life to come. But others, if they dare not be ſo bold to caſt out ſo prophane a ſpeach, neuertheleſſe they ſufficiētly ſhew in their life & manners, that they thinke the ſame thinge in their hearts.
2.Cor. 5.5. Man in the firſt creation was made for immortality, yea, & there is in him by nature it ſelfe ſome feeling and deſire of immortalitie. Then I reckon this amonge the extreeme greateſte curſes, that any man ſhall become ſo brutiſh, that all his life long he ſhall thinke nothing of immortalitie. Notwithſtanding you ſhall ſee euerie where many ſuch, not ſo much men, as wild beaſtes, hauing nothing of mans nature in thē except the outward ſhew, yea, who are worſe

worse then the verie wild beastes. For the wilde beastes reteine their owne nature, but those degende from their owne naturall. But, what will you say, ar riches so great enemies and contrarie to that life to come? Are not rather all those temporal goods, as many earnest pennies of that life and felicitie to come? I answer. I say that riches scattered abroad, rather then gathered together by hook & crook are more profitable to eternal life. FOR where a mans treasure is gathered together, there is his heart. But the riches scattered abroade, are that true Thesaurie which shall be profitable to eternall life. Calleſt thou that a treasure, (would any man say) which is scattered abroade? Yea, surely, the APOSTLE calleth dispersed riches, a treasure: *For if* (sayeth he) *we be ready to giue, wee shall lay vp for our selues a good foundation for the time to come, that we may take hold of eternall life.* You see, therefore that we lay vp that, which notwithstanding wee giue out

1. Tim. 6. 10. 19.

and

and gather that, which nevertheleswe diſperſe. *Although he ſee*] The ſecond part of the amplification, whereby hee ſheweth him, who putteth his truſt in honour, is not able with glory and honour to redeeme his owne life. Then he teacheth, what they get of that to thēſelues; they ar not able to redeeme their ſoules although (ſayeth he) they ſee the wiſemen of this world, none otherwiſe to periſh, then the vn-wiſe, fooliſh and brutiſh: And that they leaue all their riches and magnificence to others, yea, perhaps to men vnknowen and ſtrangers: Notwithſtanding, their minde is to ſeeke glorie to themſelues, yea, and that of woorkes builded vp here, and there glorioufly. *Whichit pleaſeth them to call after their owne names*] Then hee ſubioyneth in the thirteenth verſe, which befalleth thoſe ambitious men: *The man who is in honour, he ſhal receiue no further profite of his honours, then the rich-men of their riches*] Yea ſurely, all the honours ſhal not

not bee able to giue him the delaye of one night: hee becommeth at laſt, like vnto beaſtes that periſh. For even as in his life, hee was like vnto theſe verie beaſts, to wit, vnderſtanding nothing, as it is ſet downe in the laſt verſe, ſo alſo in his death hee ſhall bee like vnto them. For it is good reaſon, that hee which liveth like a beaſt, ſhall alſo die lik a beaſt. Mark here he ſaith, firſt that he who putteth his confidence in honour, that is, the ambitious man ſeeth and vnderſtandeth: Then next he ſayeth, that nevertheles, his minde is to ſeeke glorie, It profiteth nothing at all, to ſee the thing that is good, and to be followed, and the thing that is evill, & to be eſchewed; vnleſſe God therwith open the heart to this ende, that the thing which we ſee and vnderſtande, we feele it intirely in our heart. You will ſee every where wicked, ambitious, covetuous, yea, and cruell men, when they haue a thouſand ſuch moſt dolefull experiences before their eies, Eccleſ. 19, 18. 19.

notwithstanding, they are not commoved with any of those thinges, neither yet chaunge they their mind and purpose into better. And what is the cause? Those menne see well-ynough with their minde, and do vnderstande, but they feele nothing in their heart. Therefore, God is earnestly to be praied vnto, that as there wants not examples as well good as evill of all sorts; so he would graunt vnto vs, that we may feele intirely in our heart, & that there may bee with the knowledge of the minde a conscience, and a feeling of the heart. *Seeing this is*] The third part of the amplification, in the which indeede, while he considereth more diligently this issue (for none of them, neither the rich man, nor the ambitious man, is able to redeeme his soule) Hee aggregeth the fooliſh assurance and confidence of those men; yea, and not onely of those, but of the posteritie. *Seeing* (sayeth he) *this is their way*] And seeing none of them is able to redeeme

deeme his own ſoule, neither this man by his honour, nor that man by his wealth: notwithſtanding they waxe ſo beaſtly, that they put their aſſurance in thoſe things: & not only dō thoſe go mad, but their poſteritie alſo approues them as wiſe men, & haue thē in admiration, & follow their example. Thou ſeeſt therefore the wicked, that not only they hurt other men while they are aliue, but alſo they are an offence vnto them when they are departed this life. Theſe vayne-glorious and ambitious men, craue this thing moſt earneſtlie, that the deeds atchieved by them, be liade vp in remembrance. But conſidder with mee, how much they profite by this thing: what other thing I pray you do they, then increaſe their owne righteous condemnation? how many mo in that reſpect, follow their wicked example, ſo much the more grieuous ſurely ſhal be their judgement. Therefore we muſt endevour ſo to liue, that not onely wee be not an offence to o-

thers while wee are aliue, but alſo that we leaue not to our poſterity after our death, an example of an evill led-life. This is ſpecially to bee done of them, which are in any account or place, and whoſe deedes done, are layde vp in memorie to the poſteritie. *Like ſheepe*] The concluſion of the amplification, whereby hee ſheweth the miſerie of thoſe men: That are not able to redeeme their ſoule, either by wealth or by honour: But even like ſheepe, fra once they bee layde downe into the graue, death ſhall eate them vppe. And how longe? To witte, while the righteous rule over them, that is, in Chriſt Ieſus, of whoſe kingdome the righteous ſhall be participant. At what time ſhall they rule? in that *morning* (ſayeth he) in which, to wit, the godly ſhall ryſe againe, as it were out of the night, and darknes of the graue, when the Sunne of righteouſneſſe, that is, Chriſt Ieſus ſhall aryſe in that his ſecond comming. *And Hell conſume*

their

their beautie] Againe, hee prescribeth that time, in which death shall eate them vp, to witte, while their *beautie*, that is, this earthlie & visible substance received, a new vnited body wholie with their owne soule, *Hell consume them.* The Scriptur vnderstandeth by the name of Hell generally, whatsoever estate of the dead, and therefore this worde, according to the circumstance of the place, it is whiles to bee applyed to the *Graue*, whiles to the, *Hel* putting a part for the *Hell*, or contrariwise, some time to both together. Bot we in this place, take this word so, as we judge it beste to agree, with the purpose & ordour of the judgemēts of God; and the oppositiō following, to witte, for that place, in which the reprobate ar to bee tormented with punishmentes, and with the righteous judgement of God. Obserue a continuall progresse, as it were, from misery to miserie. Of the which, the laste is ever more grieuous then the firste, and

What hel is.

the laſt of all is moſt grieuous. For firſt the reprobate, when once they haue departed this life, they are laide vp in the graue, which indeed is accurſed vn to them: being laid in the graue, death eateth them down vnto the latter day; and vnto that *morning*, as hee calleth it, in which the elect and righteous ſhall rule ouer them. Which dominiõ ſurely ſhal be vnto them as it were a heauie yoke, and ſome part of that everlaſting puniſhment. Not-with-ſtanding the moſt heauie puniſhment wherby they ſhall be tormented evermore, aſwel in bodie as in ſoule, is reſting yet. Then let them conſider & beware, (who put their confidence more in the riches, & honours of this world, more then in the Lord) what ende abideth that ſort of men. And thus haue wee ſpoken of the amplification. Now followeth the ſixteenth verſe. The argument of his confidence which hee ſet downe in the ſixt verſe. Which is indeede ſubioyned vnto the preceeding am-

pli-

plification by a dissimilitude: As if he shoulde saye: They are not able neither with their riches nor honour to redeeme their soule. But God will redeem my soule from the graue, that is, he wil giue vnto me the resurrectiō of the flesh, & eternal life in Christ Iesus, who is my deliuerer frō the corruptiō of the graue, & damnation of hel. You see here then a cleare difference of thē who put their trust in the transitorie thinges of this world, & of those, that put their confidēce in the liuing God. All the thinges of this worlde, surelie, is not able to preserue the seruantes thereof in this life. But GOD is of power to call backe againe them that are alreadie deade, and that beleue in him, & at his own time also wil call them back againe. Then there is a very great choise, what thing or whom we haue for God, this world, to witte, or the things of this world: Or rather, the God of heauen and earth, the father of our Lord Iesus Christ.

17 *Be not thou affrayde, when any man becommeth rich, when the glory of his houſe is increaſed.*

18 *(For he ſhall take nothing vp thereof in his death, his glorie ſhal not go downe after him.)*

19 *Seeing hee hath bleſſed his ſoule in his life, and they wil prayſe thee if thou doſt well to thy ſelfe.*

20 *That hee may come vnto the age of his fathers, yet they ſhal not enioy the light for ever.*

21 *The man which is in acount, neither is one that vnderſtandeth, hee is like vnto beaſtes which periſh.*

The fourth & laſt part of the Pſalme.

BE not thou afraid] The laſte part of the Pſalme, in which he concludeth exhorting all the godlie that they be not commoved, either by the example or ſpeech of ſuch-like men by their ſpeech, I ſay, whereby they either flatter themſelues, or flatter the godly alſo. He bringeth in two reaſons of the exhortation, the one indeed from the mutabilitie of riches & honours. *When*

it

it commeth to paſſe that he muſt goe to the graue (layth he) *thoſe things ouer throw their own worſhippers.*] But he bringeth out the other reaſon, frō the inſtability and laſt deſtruction of the men themſelues. *Although* (ſayth he) *it falleth out to them to come vnto the age of their fathers, neuertheles, they ſhall not enioy that light of eternall life: But they ſhal abide in the thickneſſe and black darkneſſe of the ſecond death*] Mark; There vſeth to come vppon the rich and ambitious men of this world an extream great perril, for they will haue all men to be involved and folden in the ſelfe ſame damnation with them: But it is to bee remembred, that thoſe men in their temptationes, ſhall at length haue an ende with their riches & honours, yea, they ſhal remaine without ende, in the darknes of the ſecond death, except they repent. I recommend for this cauſe the more carefullie, the remembrance and meditation of this thing, becauſe I ſee everie where, very many bewitched

with

with theſe vanitſes, before they judge them to be vaine thinges. For the vnderſtanding of this fleſh is ſo groſſe, that it cannot but bee wiſe onely in groſſe thinges. For the Spirit of man is not able at anye time to comprehend thoſe celeſtial & ſpiritual things. Therefore God muſt be prayed vnto, that he would be preſent with vs, (who are in the middeſt as it were, of thoſe thinges with which the world is bewitched,) by his Spirit, & that he would lift vs vp aboue this world, to behold, not thoſe things which ar ſene, but thoſe things which are not ſeene: For the thinges which are ſeene, are all tranſitorious; but the things which are not ſeene, are immortall, and are able to make vs immortal, by Ieſus Chriſt our Lorde: To him be al glory and honour, Amen.

THE ARGVMENT, *of the* LI. *Pſalme.*

David having renewed battle againſt the *Hammonites*, ſitting idle at home, ſeeing the faire wife of *Vrias* waſhing her ſelfe, hee ſendeth for her, and having had to do with her, he ſendeth her away againe. Hearing

ring therafter, that she had conceived by him, he calleth her husband out of the hoste, that the birth might be thought to be his. Which thing, because it tooke no effect, having sent *Vriah* back againe to the campe with letters, he commandeth *Ioab* to put him out to be slain by the enemies: Which being done, hee marieth his Widdow. Thereafter, vppon this occasion, *Nathan* is sent by God, who hauing proposed a Parable, & sought out narrowlie what was the Lawe, He bringeth him to a conscience of his fact, and denunceth pardon to him, repenting of the sinne. Looke 2. Sam. 11. and 12. Chapters. This is then the Psalme, in which *Dauid* repenting earnestlie, craveth the remission of sinnes. And it is composed of two sortes of petitiones. First, of a particular kinde of petition, in which he craveth the pardon of his sinnes, from the third verse to the twentie verse, Then, of a generall, whereby hee craveth the weal of the whole Church, in the twentie and twenty one verses. The first sorte of petition is mixed with the owne causes: For hee prayeth first, and he adjoyneth the cause to the prayer, from a simple and playne confession. Secondly, he prayeth, and to the prayer he subjoyneth, the second cause, from the edifying of others At laste, thirdly, he prayeth, and to the prayer, hee subjoyneth the third cause, from Gods owne glorie. But let vs consider the thred of the Text.

The LI. psalme.

1 A Psalme of *Dauid* (*committed*) to the maister of the Musick (*to be song.*)

2 When the Prophet NATHAN came vnto him, after that he had had to do with BATHSCHEBA.

3 *Haue*

3 *Haue mercy, vppon me, ô God, according to thy louing kindneſſe, according to the largeneſſe of thy compaſsiones, blot out my defections.*

4 *Waſh me much from mine iniquitie, and cleanſe me from my ſinne:*

5 *For I acknowledge my defections, & my ſinne is continually layde open before mine eies.*

6 *Againſt thee, againſt thee alone, haue I ſinned, and the thing which is thought evil in thy ſight haue I done, I acknowledge that thou maiſt be iuſtyfied in thy ſpeeches, that thou mayſt bee pure when thou iudgeſt.*

7 *Behold in iniquitie was I formed, & my mother nuriſhed me in ſinne.*

8 *Behold, in the reines thou delighteſt in the trueth, and in the hid place haſt thou made wiſedome knowen vnto me.*

9 *Purge me with Hyſſope, that I may be cleane, waſh me that I may wax whiter then the ſnow.*

10 *Make me to heare ioy and gladnes, let the bones which thou haſt bruſed reioyce.*

11 *Hide*

11 *Hide thine angry face away from my sins, and blot out all mine iniquities.*

12 *Create in me a cleane mind, ô God, & renew a firme Spirit within me.*

13 *Cast me not away from thy face, and receiue not thine holy Spirite from me.*

14 *Restore to me the ioy of thy salvation, and vp-holde mee with the Spirite of freedome.*

15 *I shall teache back-slyders thy waies, that sinners may be converted vnto thee.*

16 *Deliver me from bloud, ô God, the God of my saluation, let my tongue sing thy reghteousnes.*

17 *Thou wilt open my lippes, ô Lord, that my mouth may shewe foorth thy praise.*

18 *For thou delightest not in sacrifice that I may giue, thou wilt not haue a burnt offring.*

19 *The sacrifices of God are ane broken spirite, Thou despisest not, ô God, a broken and contrite soule.*

Haue mercy] Having heard *Nathans* rebuke, there is presentʼly set vp in *Davids* soule, the judgement seate of God,

God, as it were, the judge, and the conſcience which before was caſt vp in a dead ſleepe, being now awakened, intendeth the accuſation, before that tribunall. Firſt, it obiecteth that moſt filthie crime of adulterie. Then, a moſte cruel man-ſlaughter; from hence ariſe horrors and terrours in the hart of the miſerable man, wherewith being troubled in deed, he pretendeth not this or that excuſe to his ſinne, as ſome vſe to doe, and hideth his ſinne, but giving place to his conſcience, and confeſſing the crime, he turneth himſelfe an humble ſuppliant vnto God: *Haue mercy vpon me* (ſayth he) *ô God*] Surely there is no other ſorrow ſo grieuous, as this ſorrowe of ane evill conſcience, which thing, while the wicked feele, firſte, they diligently travel to beware, leaſt the conſcience, once being caſte vp into a dead ſleepe, bee awakened againe. They very carefullie flie all admonitiones, rebukes and threatnings out of the worde of God. Then next,

if

if perhaps, yea against their will, the conscience be at last wakened vp, then indeed they prepare not themselues presently to remoove the sinne, as the matter of the troubled conscience: But by all meanes they assay, to mitigate that dolour of the conscience, and to deceiue their owne conscience as it were, by playing, boording, and finally, giving libertie to all sorte of pleasure. Indeede it may be, that for a time they asswage their displeasure, by vsing these deceitfull remedies, and blunte the edge of their conscience: But that peace is deceivable, and the wounde bounde vppe so, will at the length waxe greene, and vnlesse sinne beetaken awaie in this presente life, which they aboue all things desire to be covered, it wil come to passe at last, that the conscience shaking off that deadly sopour, shall awaken, so that in time to come, it shal never injoy again any kind of rest. There is but only this one way of quieting & asswaging that do-

dolour of an evill conſcience: To wit, if thou confeſſe thy ſinne, if thou flie to that throne of grace and mercy of
Pſal. 32. 1. 2. God in Chriſt Ieſus. And this is it which wee learne by *Davids* example in this Pſalme: For vpon this ſhall follow a certain vnſpeakable peace in the minde, yea, paſſing all vnderſtanding, which being felt through the remiſſi- of ſinnes: *David* in another place publiſheth him to be bleſſed, *whoſe ſinnes are forgiuen. According to thy louing kindneſſe*] This is the cauſe, why *David* although a ſinner, notwithſtanding dare be ſo bold to come vnto GOD, that is, to his judge, to wit, the loving
Eph. 3. 12. fauour and mercy of GOD in Ieſus Chriſt, leaning to which, hee hath libertie and entrie, *With confidence vnto God*, as the Apoſtle ſpeaketh, and craveth grace at him. What time, the conſcience intendeth againſt vs any crime, at the ſame time, God as a juſte judge, paſſeth vp vpon his judgement ſeate, and with majeſtie ſitteth there-

vpon,

vpon, and with ſuch an awfulnes, that everie ſinner is eaſily affrayd to come before his face; for the vngodly are not able to ſuſtaine that angrie countenance of GOD, who haue not as yet felt that mercie of GOD in Chriſt: Neither yet are they able from the hearte, to call him Father; yea, they woulde rather goe out of the worlde, that they might flye awaye from that his ſo fearefull preſence. Wherefore a ſinner, except hee feele together with the ſenſe of ſin god alſo to be mercifull, he dare not be ſo bold as to compeire before him. But now hauing felt his mercie, and that loue by the holy Spirit powred forth into our harts, he is no waies skarred away, neither by the weightines of ſinne, nor yet by the maieſtie of the iudge, but that with confidence he wil draw neere vnto him. For the feeling of the mercie of GOD in Chriſt, hath ſo greata force of alluring: *If thou wouldeſt ſlay me* (layeth Iob) *ſhould I not truſt*

in thee? Blot out my defectiones] The ſame petition is repeated from the exceeding greate deſire of deliverance. *Blot out* (ſayth he) *my defectiones*] That is, forgiue me my ſinnes, whereby it is come to paſſe, that filthily I haue made defection from thee: It can ſcarſely be ſpoken, how grievouſly *Dauid* had ſinned; Firſt having committed adultery, then man-ſlaughter; Thirdly, having contracted mariage, with the woman defiled in adultery: Fourthly, the people of God being layde out to an open daunger, and with all theſe finally was conjoyned obſtinacie in ſinne. For hee had ſleeped ſecurely many monethes, as it were in the ſinne. DAVID therefore being guiltie of ſo many ſinnes, ſurely he durſt not haue bene ſo bold, vnleſſe hee had leaned to the infinite mercie of GOD, to haue commed into his ſight: And from hence proceedeth that thing which hee cryed out, *Blot out my defectiones*] That is, ſo many and ſo greate, and that, O God, accor-

cording to thy ſuperabundant mercy; Every ſin whatſoever is the offending of that infinite Majeſtie. Of this it commeth to paſſe, that the burthen of ſin after ſome ſorte is infinite: if the ſinner himſelfe be not disburdened thereof, in Ieſus Chriſt. Wherefore there is neede, yea, of an infinit mercy, that any ſinne whatſoever may be forgiven: how much more is it neceſſary, that infinite mercy & ſuperabundant be had, to the end, that many & grieuous ſins may be forgiven? For ſeeing ſinne aboundeth, of neceſſitie grace muſt ſuperabound. Which thing, experience it ſelfe teacheth: For any man oppreſſed with ſome more haynous ſinne, he findeth not firſt reſte to his ſoule, before he conceiue in his mind, the mercie of God, which as ſoone as hee hath felt & taken holde of, there is no ſin of never ſo great momente, of the pardon wherof, he may not now perſwad himſelf: therfore we ſhuld traueI al our life according to the ſaying of the Apoſtl, Ephe. 3. 8.

We may be able to comprehend what is the breadth and length, and depth and height: Ephes. 3. 18. 19. *and to know that loue of Christ, which passeth all knowledge*: For out of all question, the mercy of GOD in Iesus Christ is infinite: But wee (such is our stupidity) are not able to comprehend scarse the thousand part thereof. Of which, it commeth to passe, that in our owne default, we are spoyled of a sufficient cõfort. For there is no place for comfort in the soule without faith, which, what other thing is it, then a feeling of the mercy of God in Christ? *Wash me much*] Thirdly, hee repeateth the same thing, as if hee should saye, Cease not to *wash*, before thou haue fully purged me from my sinne. For it is an allusion, to the clensings of the Lawe. But it is to be marked, that not being content with a light and common washing, he sayth, *Wash me much*] He felt, to wit, that sinne had sette the rootes thereof deepely in him, and that more toughlie it had cleaved to him,

him; and therefore he craveth of God that he would multiplie the waſhings, which, vnleſſe it be done, he thinketh that it cannot come to paſſe, that hee can be cleníed from the filthineſſe of ſinne. Note then, that ſinne is not a ſuperficiall thinge, but that it occupyes wholie all the deapths of the heart. But who knoweth this? Surely not theſe ſecure men and Libertines, who either feele not ſinne at all, or if they feele it, they feele it lightlie; and no otherwaies, then in the vtter part of the skin. Who then feeles it? Verely they who repente earneſtly, and from the hart. Thoſe men very welknow within themſelues, how filthie a thing ſin is, & how deepe partes of the ſoule it occupyeth, and from hence it is, that in this life, they think they cannot bee ſufficiently purged from their ſinnes, and that thoſe panſe vpon this, that there is nothing wherby they may be cléged except that alone blood of Chriſt to whó only, the holy Spirit leadeth thé

when there is an earneſt feeling of ſin, and a deſire of waſhing: For that is not the Spirite of Chriſt, which carryeth a waye elſe where the ſoule of a ſinner from Chriſt: and to other waſhings & ſatisfactions whatſoever, which the *Papiſtes* dreame to themſelues. Of al theſe things which haue bene ſpoken, marke this: *David* vttereth the exceeding greate dolour of his heart, in theſe his petitions; and the cauſe of the dolours may be ſufficiently knowen out of the petitions themſelues. Alſo, the ſin is, whereby hee himſelfe had grieuouſly offended his God: For he ſayeth, *Blot out my defections &c.*] From whence is manifeſtly ſene, the difference betuixt the ſorrow of the godly, & of the wicked: Theſe laſt indeed, are ſorrowfull, not ſo much for the ſinne, and the offending of God, as for the puniſhment of ſinne, and the torment. So *Cain* ſorrowed. (*Mine iniquitie, is more* (ſayeth he) *then that I am able to beare.* So alſo *Iudas*, the betraier of Chriſt ſorrowed.

Gen. 4. 13. The examples of *Iudas* and *Cain*

But

But the godly, although indeede they abhor the paine; notwithstanding, for this cause they are chiefly displeased, that they haue offended their gratious God: & they detest sinne, not so much because of the punishment, as for the evil it self, which is in sin: and such was *Davids* sorrow at this time. *For I acknowledge my defections*] Hitherto hee hath sought one thing thrise, now hee adjoyneth the cause of the petition frō a simple & plaine confession of sin, as if he should say, O God, I confesse that I haue made defectiō from thee al those waies, which thou hast manifested to me by *Nathan* thy Prophet: I confesse, (I say) before thy Prophet: Finally, before thy whole Church, not only that which is present, but which shall bee in times comming, to the ende of the Worlde: That is, by writing of this Psalme, and declared to the whole posteritie and ages to come. Vppon this followeth the Petition. *Therefore, bee mercifull vnto mee, O GOD*]

Of this appeareth, that ther is no place for grace and mercy, except a ſimple and plaine confeſſion goe before, proceeding from the earneſt repentance of the mind. Which is the ſame thing which *David* teſtifieth, Pſal. 32. 3 and thereafter, that which hee alſo learned by his owne experience: *When I helde my tongue* (ſayeth he) *and confeſſed not my ſinne, my bones conſumed, &c.* And Pſal. 32. then he addeth, *I will make my ſin knowen vnto thee, I will not hide my back ſlydings, I will confeſſe mine iniquitie to Iehova.* This indeede is the confeſſion: But what followeth vpon it: *Thou haſt taken away* (ſayeth hee) *the puniſhment of my ſinne*, that is, ſin, and the puniſhment. The ſumme of thoſe thinges tende to this, where there is not a confeſſion, there no grace is, where confeſſion is, there is grace. *And my ſinne*] This is the efficient cauſe of the repentance & confeſſion, an evill conſcience, without the conſcience of ſinne, as if hee ſhould ſaye; The conſcience of my ſin

VI-

vrgeth me day and night, and continually layeth murther, adultery, & other hainous ſinnes, conjoyned with theſe, before mine eies. Wee are prepared therefore, to faith and repentance, by a conſcience accuſing vs, and ſtriking a terrour into our hearts. From thence it is that wee haue our recourſe vnto the grace of Chriſt, and embraceth the ſame by faith; from faith againe, and the feling of grace, the dolour aryſeth, which is according to God, that is, becauſe God is offended, of that dolour, againe proceedeth that chaunge of the minde, which wee call the turning of the mind, or repentance. For as the Apoſtle witneſſeth: *The ſorrow which is after God, cauſeth repentance vnto ſaluation.*] Finally, from repentance & changing of the mind, aryſeth the confeſſi- 2. Cor. 7.
of the mouth. This thing is clearelie ſeene of the preparation to grace, that no man attayneth to that grace, which is in chriſt Ieſus, by ſluggiſhnes and ſleeping. But by horrours of the con-

conſcience, they paſſe to that heavenly joy. For although life in Chriſt be frely given vnto vs, notwithſtanding, we muſt ſuffer ſome notable alteration, & wee muſt be caſt downe, yer we be lifted vp, befor life be gotten. Moreover, we learne that thing of this example of *David*, how graciouſly they are handled, who haue a conſcience ſomewhat more watchfull: for firſt they are bridled, that they commit not many haynous ſins, which otherwaies they wold cōmit: Then the ſelf ſame conſcience if there be any evil thing done by thē, they are admoniſhed thereof; & thereafter, they ar thruſt forward to repentance. But contrariwiſe, their eſtate is moſt miſerable, whoſe conſcience lyeth in a dead ſleepe: For of neceſſitie, they muſt ruſh forwarde, nothing hindring them into all kinde of ſinne. And then, after any grieuous ſin is cōmitted of neceſſitie they muſt ſecurely ſleep therein, nothing calling them back to repentāce: wherfore the eſtate of that man

man is happie, which is touched with a conſcience of his deeds, & although it ſeeme very oft vnpleaſant vnto vs, that the conſcience either holdeth vs back from the cõmitting of ſin, or that we ar called back to a confeſſion of ſin committed. *Againſt thee, againſt*] He aggregeth his ſin, from that, firſt that it is againſt God, then that it is againſt God only. As cõcerning the firſt. *Againſt thee only* (ſaith he) *I haue ſinned*. Then for the greater ſurety of the mater, *Againſt thee againſt thee, I haue ſinned*] the ſame word being doubled, *Dauid* ſeeketh not any ſtarting-hole, neither denieth he that he hath offended againſt God, which thing we here, the reprobat ſhal do at the latter day, who being acuſed of ſin yea, even cõmitted againſt God himſelf, ſhal anſwer: *when ſaw we thee a ſtranger, naked, or an hungred, thirſtie, caſte in priſon, &c.* But Chriſt ſhall then aunſwere them preſentlie in their owne wordes, and ſhall take this excuſe awaie from them, ſaying: *Verely, verely,* Math. 25. 44.

I ſay vnto you, in ſo far as ye haue not done it to one of thoſe little ones, ye haue not done it to me. David (I ſay) goeth not about this way to excuſe the matter, by leſſening of his ſinne, as if it were not committed againſt God: For hee cannot more expreſſely ſpeake, that that ſinne was committed againſt God himſelf: *Againſt thee, againſt thee*] (ſayeth hee) *I haue ſinned*: Then hee aggregeth his ſinne, when he ſayeth, *That he hath ſinned againſt God alone*] If wee will ſpeake properly, whatſoever ſorte of ſinne, which is committed againſt God, and reſpecteth him, either immediatly, as when men ſinne againſt the firſt Table of the lawe: or immediatly, as when they ſinne againſt the ſeconde Table. For ſin is the tranſgreſſion of the lawe of GOD, and the perſon offended is God properly. For except Gods commandement interveened not firſt, either forbidding or commanding any thing, ſurely there ſhuld be no offence againſt any creature, except God had ſaide,

saide, *thou shalt not commit adulterie*, there should be none offence, neither of VRIAH, neither of any other in committing Adulterie, Except God had saide, *Thou shalt not slay*: There should bee no offense in slaying, neither against VRIAH, nor against any other: Wherefore, if wee will speake properly, all sinne is committed against God alone. Of this, two things do follow, the priviledge of forgiving of sinne, or remission of sin, perteineth to GOD alone, for God alone, if wee will speake properlie, forgiveth our sins. The other, the revenging of sin, belongeth to God alone. *Vengeance is mine* (sayth the Lord) *and I will repay*: Wherfore, when any wrong is done to any man, the injury is not so much to be thoght to be done against man, as it is done against GOD, and to him it should be left freelie. God, if we will speak properlie, is the person hurt, and offended, for so much as his commandement is broken, which verely, if it were not broken, the creature should Rom. 12. 19.

ſhould haue no cauſe to complaine of the injurie: wherefore vengeance firſt is to be committed vnto GOD, then next, to that perſon to whom he hath committed his place vppon the earth. Notwithſtanding, men ſo handle their own cauſe, ſo they revenge the wrongs done vnto them, as if ſin were committed againſt themſelues alone, and that the wrong, nothing perteined vnto God. Of which, it cõmeth to paſſe divers times, that while they wil revenge the wrong done againſt themſelues, God revengeth himſelf vpon them, & maketh thẽ to incur the ſecond skaith, to ſpeak ſo: and this much concerning ſin, in ſofar as it belongeth to this place For *David* leſſeneth not ſo his ſin, as if in a part only it touched God, but hee aggregeth the ſame, as if it were cõmitted againſt God alone, as if he ſhould ſay, I haue nothing to do (to ſpeak truly) with *Vriah*, or with any mortall man, But with thee, O God, I haue to doe, although all without difficultie,

ſhould

should forgiue mee the offence committed against thē: Notwithstanding, by that thing I could not be satisfied, my God; Because, against thee, against thee alone haue I sinned, and except thou, according to thy goodnesse, forgiue me my sinne, I accoūt nothing, of al the remission, of all the men in the world, or the pardon of sinne purchased of all men. VVe are warned therefore, by *Davids* example, that while our cōscience accuseth vs, it accuseth vs not indeede so much of any man that is offended, as of that infinite majestie of God, which is offended. *Davids* conscience accuseth him, not so much of any fact committed againste *Vriah*, as against God himselfe, & from hence aryseth, that earnest feeling of sinne. From hence also arise those horrours of hell, while men see that they haue to doe, not so much with men, as with GOD himselfe. For of all enemies, God is the most terrible enemie, from whose wrath, there is but this

onely

onely refuge to vs, that wee flie vnto himselfe, and with him be reconciled in Christ: VVherefore we will get this commoditie, out of the example of *David*, that after we haue now sinned, wee should not flie elsewhere, but to God himselfe. For *Dauids* mind is not at rest, before that first hee enter in favour againe with his God. *And the thinge that is thought*] As if hee should say, I thought that I had done it secretlie, whatsoever thing I did, when, notwithstanding, the whole matter was done as it were before thine eies, and as it were, thou looking on, whether it be Adultery or man-slaughter, or vnrighteous and vnlawfull mariage, contracted with the adulteresse, either finallie, there bee a perseverance in all those sinnes. *David* therefore nowe at last sayeth, that hee hath done al those evils in Gods owne eies, and openlie. Men indeede thinke, that whatsoever evill thing they doe, they do it vnwitting of GOD, but in the owne time they

A cleare confessiō of sinne.

they ſhall ſee, that God hath bene as it were, an eie-witnes of all thoſe things. It were beſt indeed, that they ſaw this in time, while there is ſome place for grace, leaſt if it bee done laiter out of time, there bee no place left for grace.

I acknowledge that thou maiſt bee iuſtified] He ſubjoyneth the principall ende of the confeſſion, the glory of God: As if he ſhould ſay, I confes this, O God, not ſo much for mine owne cauſe, to the end that thou ſhouldeſt haue mercy vppon mee, as for thy glories ſake.

That thou maiſt be iuſtified in thy ſpeeches] That is, That thou mayſt be ſeene to be faithfull. For *Paule* attributeth to the trueth of God, and (to ſpeake ſo) his faithfulneſſe, this juſtifying. Therfore bee (ſayeth he) to the end thou maieſt ſemee to be faithfull, in this thy threatning denunced by the Prophet *Nathan*, & that thou mayeſt be ſeene to be pure, that is, righteous when thou judgeſt, that is, when thou putteſt thy judgement in execution, which nowe Rmo, 3.4.

before thou had threatned. Thou seest then, by *Davids* example, that confession of sinnes, especially serveth for the glory of God. For sinne committed, doth no more redound to the dishonour of God, then the sincere and free confession of sinne, redoundeth to his glorie. And contrariwise, they who cannot repent, with their hardnesse & obstinacie of minde, they dishonour God more, yea, then having committed the most grievous sinne, they had dishonoured him before. For to harden the heart against grace & calling, against the threatnings of God, what other thing, I pray you is it, then to accuse GOD of a lie, in the meane time, that he is calling vs vnto himselfe, and denuncing his judgements against vs? surely ther can be no sin grievoser nor this, which I would to god this world would at laste acknowledge, which cannot repent, in respecte of the hardnesse thereof. *Behold, I was formed in iniquitie*] Hitherto hath bene the propositi-

ſition of the cõfeſſion; now followeth the amplification thereof, or, which is the ſame thing, the aggravating of the ſin: and he aggravateth the ſin by three arguments: The firſt is, from Orginall ſinne: The ſecond, from the nature of God: The third, from his owne knowledge wherewith GOD had indued him. Firſt then he ſayeth. *Behold I was formed in iniquitie*] thi is the firſt argument, from that original corruption, in which he was conceived and nuriſhed in his mothers bellie, while he became a perfite and rype birth; as if he ſhould ſay: What neede I to tarrie long in demonſtrating vnto thee this actual ſin, as they cal it: Behold the fountain manifeſt before thee, moſt corrupt and filthy, the whol nature, how much ſo ever it be, is made vp of ſin, for he poynteth out as it were with the finger vnto GOD, the corruption of his nature, which was in him, even from the verie birth. *I was formed in iniquitie*] that is, I was conceived in original ſin

in which, after that I was conceived, in the belly of my mother, I am alone in the same, ever vnto such time, as I became a perfite birth. Hee damneth not indeede, the naturall action of conceiving and nurishing of the birth in the wombe, as a thing vnlawful, either forbidden by the law of God, seeing the action it selfe of the owne nature is not sinfull. But he signifieth, that hee had contracted originall sinne, so long as those natural actions, and lawfull in themselues were accomplished, and that now even from the bellie, he was defiled with that common infection of nature, not indeed through natures default, such as it was then first created of God, but through the sinne of nature, which degenered into corruption. Originall sinne, that I may touch it in few wordes; it is partly seene in the guiltinesse of that first sinne, partly, in the fault or corruption of nature. It is seene indeed in the guiltinesse, because we are guiltie of that first sin of *Adam*.

For

For in *Adam*, we haue al ſinned, becaus we were all then in his loynes: and the ſinne of *Adam* is not ſo much to bee accounted his, as of vs all. Alſo, in the corruption, original ſin is ſeene, for our whole nature, and all the faculties of our ſoule, are corrupted and made wicked, by that defection of *Adam*, the minde is blinded, the iudgement perverted, the will and the affections altogether deformed. Now in this place, we vnderſtand that corruption of natur, from whence ariſe thoſe actual ſinnes, as they are called. In this place, *David*, while with himſelfe hee weigheth his owne actual ſinne; from thence he is led forward, to the knowledge of the fountaine it ſelfe, of original ſinne, as they call it. For all our particular defections, they ſhould put vs in mind, of this corrupted and defiled nature of ours, that that being once looked vpon, and the filthineſſe thereof conſiddered, we may very diligently travel, that that may be purged, and

renewed, according to the image of God. For we ought not to be contente with externall actions, although they bee very excellent in outwarde shew, vnlesse in the meane time wee are doing them, we feele our mind continuallie reformed within, and that from our inwarde obedience, al our actions proceed. Then *David*, from thence taketh an occasion to aggravate his sinne before God. But those *Libertines* by this thing, yea, they excuse themselues, & diminish their sin, because they are cõceived in originall sin, & are nurished in their mothers belly: we haue sinned (say they) but we are flesh, what could we do? It is mans nature to fall. In the meane time, they meditate nothing of repentance. But by *Davids* example, we learne, that in this respect every actual sin whatsoever, is the more grievous & filthie, that it proceedeth from so filthy and bitter a roote. Hitherto hath bene the argument from original sinne: Here followeth next, from the ho-

holy, pure, and sincere nature of God himselfe. For he sheweth the same be the owne effect. For God delighteth in inward truth and sincerity, because he himselfe is true and sincere. *Behold thou delightest in truth in the reines*] As if he should say, My GOD, thou art holy and pure, and thou delightest in holinesse and pureness of the reines, that is, in the inward cleanness. Nevertheless, I haue defyled my selfe, & I am become vncleane: As it was done in bringing in of the former argument: so is it done in this likewise. For this partickle [*Behold*] craveth attendance, and poynteth out with the finger, as it were, vnto God, that his most cleane & sincere nature, to the end that God looking vpon, & considering his own nature, so cõtrary to *Dauids* sin, it may appear most grieuous & filthy: for he wil not haue any one part of his sin to be hid before God, thinking this to be the only way to take away sin, if the whol sin, how much so ever it be, be set

down together, and at one time in the ſight of God. For ſo he is aſſured, that it ſhall come to paſſe, that God, by that merite and righteouſneſſe of Chriſt, ſhall cover his ſinne. For we our ſelues ought not to cover our ſinne, But wee ſhould in a ſincere confeſſion, ſet it downe before the eies of GOD, that GOD thereafter may cover the ſame. For that at length ſinne is truely covered, when it is hid over by Chriſt from Gods ſight. Moreover obſerue, that he aggravateth his ſinne from Gods nature: That the knowledge of GOD, leadeth vs to the knowledge of our owne ſelues, and to the knowledge of that infinite majeſtie, infinite power, and infinite wiſedome of God, ſheweth vnto vs, how we our ſelues are nothing: Finally, it teacheth vs the knowledge of his moſt holy will, how far we go aſtray from the right waye. VVhen we looke vppon our ſelues onely, wee appeare to be ſomewhat to our ſelues. But when wee lift vp our eies to that ma-

majestie, presently wee are filthie and waxe vile, yea, in our own eies. VVhen we are ignorant of his will, wee thinke that we haue willed & done all things passing well: But having looked vpon the law of God, wee see how farre wee haue fallen away from trueth and vprightnesse. *Paule* appeared to himselfe, when he was ignorant of the law, that then he liveth in very deede, *But by the comming of the commandement* (sayeth he) *sinne reuiued: but I am dead*: Againe, we see that *Dauid* here aggravateth his sinne, out of the reveiled will of God by his Prophete. Some there are, who indevour to lessen their sinne, from that everlasting and necessary decreet of God, that is, from Gods vnreveiled will: *Wherefore then say they, is he yet angrie? For who hath resisted his will?* Notwithstanding, that vnreveiled will of God, excuseth no man. For with what conscience can any man doe that, that God sheweth manifestlie by his reveiled will is not to bee done? Also, by this

Rom. 7. 9.

Rom. 9. 19

this place of *Dauids*, wee learne to liue according to the will, which God hath manifested to vs, neither yet ought we curiously to inquire of that vnreveiled wil. Finally, the decreete of God is not to be brought as an excuse to our wicked deedes. Here followeth the third argument, whereby hee inlargeth his sinne from that knowledge of God, and of his will, wherewith *David* was indued, *Thou madest wisedome knowen vnto me* (sayeth hee) *in the secret place*] That is, thou instructed me familiarly, as one of thy servantes, in the knowledge of thee, and of thy will. Nevertheless, I haue thus so filthilie made defection from thee, even as I had bin ignorant of thee, and of thy Lawes. It is profitable indeede to know the will of God, but the knowledge of God, and of his will, aggravateth the sinne, and the damnation, if against that knowledge, thou become disobedient to his will. Yea, if thou persevere vnto the ende, in sinne, which is conjoyned

joyned with the knowledge of God, ſurely it were better for thee, if thou had never heard nor known any thing concerning GOD or of his will. For that knowledge of thine, what ſhall it be vnto thee in that daye, but a teſtimonie againſt thee? And this knowledge of the Goſpell, ſo full and plentifull, what other thinge in that daye ſhall it do to thoſe men, which in their deedes deny Chriſt, but increaſe their righteous condemnation: For the condemnation of every Hypocrite, and of him which is but in name only a Chriſtian, ſhal be moſt grievous, yea, and it were no more but for this ſame name of a Chriſtian, which they ſo impudentlie doe diſſemble, and falſelie aſcribe to themſelues. *Purge mee with*] Hitherto hath ben inſert the firſt argumēt of the petition, from a true & ſimple confeſſiō; now he returneth to that begun petition. And firſt, as he did before, earneſtly he craveth remiſſion of ſinnes, and then next regeneraton, which

which of neceſſitie, is conjoyned with the former benefite. Then as concerning the firſt benefit, he ſaith, *Purge me with Hyſſope that I may be cleane*] that is, ſprinkle mee with the blood of that everlaſting ſacrifice Chriſt, to the ende that I may be pure from ſinne. Hee alludeth to that ſprinkling of the lawe, which was performed by a bunch of Hyſſope, in the blood of beaſtes, and which ſignified, the ſprinkling of the blood of Chriſt. Therefore he ſeeketh clenging by the blood of Chriſt, nevertheleſſe, he doth not deſpiſe the Sacrament, & type appoynted by God: but he alſo ſeeketh that ſame very temporall ſacrament it ſelfe, the more to confirme his faith. For ſeeing that grace of God in Chriſt, neither can be ſeene to the eie, neither touched by the hand, GOD willing to helpe our weakneſſe, which beleeue not ſufficiently the thing that is ſpoken, except wee alſo feele the ſame, yea, with our bodelie ſenſes, in the ſeales and ſacra-

Leuit. 14,7 Nnm. 19. 18.

cra-

craments, even from the beginning he hath reached forth, as it were, his grace in Ieſus Chriſt, to bee ſeene with the eies, & to be handled with the handes. *Waſh me*] Againe, hee craveth remiſſion of ſinnes, *waſh mee* (ſayeth hee) to witte, with that ſelfe-ſame blood. *That I may waxe whiter then the ſnow*] But hee ſpeaketh this out by waye of compariſon, yea, and that indeede making the compariſon, with the thing which in the owne nature is moſt white. Alſo, the compariſon is made from thinges that are leſſe, to the end hee might declare, that there is nothing in nature ſo white, pure and cleane, as is man, to whome ſinnes are once forgiven, and who is once waſhen by that blood of Chriſt. Conſidder here firſt, *Dauid*, while hee craveth forgiueneſſe of ſins, and peace of conſcience, hee ſeeketh it vnder the ſymbolls and figures of theſe waſhings of the lawe, whereby ſometimes was ſhaddowed-out that waſhing through the blood of Chriſt.

We

We ſee therefore that *Dauid* ſoght the forgiueneſſe of his ſinnes, in the onely bloud of Ieſus Chriſt. There hes never ben, nor never ſhalbe in time to come, remiſſion of ſinnes, and conſequently quietnes of the conſcience, except by the bloud alone of Ieſus Chriſt, which is certain, that the ancient Church & fathers, haue apprehended in the ſacrifices and ſhaddowes. It may be indeed, that the Papiſtes, ſo long as they feele not the weightines of their ſin, & of the wrath of God for ſinne (for the conſcience of thoſe men, ſo far indeed as my judgement can reach, is caſt vp in a deep ſleep by that doctrine, which daylie is taught among them) I ſaye indeed, it may be, that for a time, being thus afflicted, they vaunt in their merites, indulgences, Purgatory, and I cannot tell what ſatisfactiones: By all which, it is certaine, ſomewhat is pulled awaie from the grace of Chriſt. But if it come to paſſe, that they bee oppreſſed in earneſte, with the burthen

then of ſinne, and with the ſenſe of the wrath of GOD, they ſhall feele ſurely, and publickly profeſſe, that all thoſe thinges are vaine, and none other things but dreames and trifles, which now they ſo much commend: for then they ſhal feele in experience, that there is no remiſſion of ſinnes, or peace of conſcience, without that bloud and alone ſacrifice of Ieſus Chriſt. Which would to God, at length thoſe miſerable men ſawe and learned, that both Gods wrath is pacified, and the conſciences of miſerable men quieted, by that blood alone, which in themſelues are not diſquieted & troubled by any other thinge, then by that ſenſe of the wrath of God. O bleſſed is that peace & quietneſſe, which is by that bloud of Chriſt only! Mark again in this place, he promiſeth *cleannes & whitenes, whiter then the very ſnow.* If hee but once get that, to be waſhen with the bloude of chriſt. And indeed he doth this thing, not to the end that he thinketh it ſhall

not come to paſſe, that ſinnes once being forgiven, in time to come, there ſhall be no remnant left of ſinne and vncleanneſſe in his nature. But to that end, becauſe hee thinketh and perſwadeth himſelfe, that all the guiltineſſe of ſinne ſhal be taken away by the blood of Chriſt, and by his perfite ſatisfaction once imputed, and that he ſhall be in that eſtate, as if he had never ſinned in his life. For wee haue a two-folde purging and waſhing in Chriſte, the one which is by blood, the other, which is by the Spirite of Chriſt. That waſhing which is by the blood of Chriſt is moſt perfite and quieteth our conſciences. But this waſhing which is by the Spirite, it is begunne onely in this life, and quieteth not the conſcience properly and of the owne ſelfe. To ſpeake it in a worde, the forgiuenes of ſinnes, which is by Chriſts blood, is perfite and abſolute in all the partes thereof. But the regeneration, which is by the Spirite of Ieſus Chriſt, is but be-

begun onely in this life. *Make mee to heare*] He doth yet continue in the self same petition: The meaning is, as if he should say, witnesse vnto me through thy holye Spirite inwardelie, that my sinnes are forgiuen me. And so it shall come to passe, that thou shalt furnish vnto me ane exceeding great matter of joy and gladnesse. This is it, which in other wordes hee speaketh elsewhere. *Lift vp the light of thy face vpon vs, Iehoua, and put greater gladnesse in my minde, then at that time, when their cornes and their wines are increased.* Psal. 4. 7. For the sixtenth Psalme speaketh: There is facietie of joyes before the face of GOD. Then he addeth in the text, *let the bones which thou hast brused reioyse*] As if he shoulde say, forgiue mee my sinnes, and then I whome thou hadest humbled before, shal reioice with an vnspeakable gladnesse. For the ioye of the man caste downe and humbled, is invtterable: after that now hee is lift vp, with that sense of mercy, and confidence of re-

 missiom

misſion of ſinnes. But wee are to conſidder the wordes more diligently. *Make me* (ſayeth hee) *to heare ioy.* But by what Preacher and Meſſenger? was it not alreadie before preached by the Prophet *Nathan*, that *Dauids* ſinnes were forgiven him? It is true: But the outwarde teſtimonie of all men is nothing, except that inwarde alſo of the holy Spirite be conjoyned. Wherefore *Dauid* in this place requireth that inwarde teſtimony of the Spirite. For the remiſſion of ſinnes, is an action intirely hid in the minde of God. *And as no man knoweth the thinges of man, but the Spirite of man: So thoſe thinges of God, no man knoweth but the Spirite of God which* (as *Paule* ſayth) *ſearcheth the deapthes of God himſelfe.* Wherefore, except the holy Spirite of God teſtifie in our heartes, that our ſinnes are forgiven vs, ſurely no teſtimonie, either of the creature, or of man, is able to aſſure vs of that thinge. But after what manner at length, doth the ho-

1 Cor. 2. 10

ly

ly Spirite teſtifie, that our ſinnes are forgiven vs? The holy Spirite of God worketh in our heartes, a wounderfull ſenſe of the loue of God, as the Apoſtle ſpeaketh, powreth out loue into our harts, whereby God loveth vs in chriſt. But what a loue is this? ſurely not any common loue, but a ſpecial & natural, to ſpeak ſo, that affectiō which they cal the natural affecti on ſuch as is the natural affection of the Father, toward his onely begotten Son. For the Spirit of God teſtifieth, that fatherlie & moſt tender affection toward vs: Of the which alſo it followeth, that the ſame Spirite beareth witneſſe, that we are the Sonnes of God. For if it witneſſe a certaine fatherlie loue; It followeth, by the force of thinges equal, that wee are the ſonnes of God. From whence alſo hee is every where called the Spirite of Adoption, to witte, in reſpect he witneſſeth, that we are the ſons of God through adoption. But if he teſtifie, that *wee are the ſonnes of God*, Rom. 8. 15. 19.

he witneſſeth therewith alſo, that our ſinnes are forgiven vs, and that that heavenly inheritance perteineth vnto vs. *For if we be ſons, we ar alſo heires. The heires of God, and the heires annexed with Chriſt.* And all theſe things are done in Chriſt. For without Chriſt, there is no feeling of the loue of God toward vs: yea, without Chriſt, there is but a feeling of wrath onely. For by nature, we are al the ſonnes of wrath. Wherefore, if wee would haue that teſtimonie of the Spirit: Firſt of all, we muſt beleeue in Chriſte, every one of the godly feeleth this in experience in their tentations, at what time the conſcience accuſeth them of ſin, if then Chriſt be not preſent, there is no peace or quietneſſe of mind in them: But if Chriſt be preſent, contrariwiſe, they feele in experience, that their conference is pacified. The Apoſtle while hee conſiddereth this ſo neceſſary a preſence of Chriſt,

Rom. 8. 17

I had not purpoſed (ſayeth he) *to know any thing among you, but Chriſt, yea, and him*

1. Cor. 2. 2

him crucified. And to the Galathians he writeth, *that Christ was crucified*, to wit, by the viue preaching of the Gospell *before their eies.* Moreover, marke here also, he sayeth, *make me to heare ioy and gladnesse*] There aryseth a great trouble of the minde, and ane extreame great dolour of sinne not forgiven, & thereafter an evill conscience. For if after the sense of sinne there is no entrie made open to grace, but contrariwise, there is a feeling of Gods anger, there aryseth in the mind intollerable horrours. For of all enemies, the wrath full God is the most terrible, *and it is a fearefull thing to fall in the handes of the living God.* These are the speeches of wanton and secure men, they had rather enter in count with GOD, then with the most vile men otherwise. But if the angry God shall at sometime enter in reckoning with them, surely they shall feele, how terrible a thing it is to fall into the handes of the living God. Therefore I say, that intollerable Gal. 3. 1

horrours follow of the earneſt feeling of ſinne not forgiuen, and that feare, with which, as *Moyſes* threatneth, *the wicked being commoued, as with the ſhaking of a leafe, are altogether driuen hither and thither*. This was the feare of *Cain*, who being now caſt out from before the face of God, and feeling him ſelfe ſpoyled of Gods grace, hee complayneth, *that whoſoeuer ſhall firſt meete him, ſhall put their hande violently into him*. Theſe men are afrayde of every creature of God, and they ſeeme to themſelues to be ſure in no place. But contrariwiſe, there followeth ane certaine exceeding great joye of ſinne forgiven and of a good conſcience, and a peace which overcõmeth all vnderſtanding. For ſin being once forgiven, wee feele that there is a waye made open to vs vnto the grace of God; neither yet can it be ſaide, with how great a joye the minde boyleth. And this is that rejoycing of *David*, which who never haue yet felt in their life, ſurely they feele

Leuit. 26. 36.

feele no more gladnes, thē dogs or horses. This indeed were to be borne with, that men do onely seeke the joyes and pleasures of this life presente, if there were no more hope to men, then there is vnto brutish beastes, of another life & immortalitie. But how can that be suffered, that men created for eternity (as the Apostle speaketh) notwithstanding, in the mean time in this life, they taste at no time, not so much as with the vtmost part of their lippes, the joies of that life to come; but as beastes content themselues with the commodities and pleasures of this life. 2. Cor. 5. &

Hide thine angry face away] The third time, hee seeketh the same thing, that is, the forgiuenes of sins: for he who lightly & for the fashiō, craveth that his sins may be forgiuen him; this man hath not yet learned how horrible the offēding of God is: neither yet how sweet that feling is of his loue & mercy. For the sense of the mercy of god, causeth a godly sorrow, that is, that sorow which is for the

offending of ſo gracious a father: from this ſorrow again, aryſeth a turning vnto God, hatred of ſin, & loue of righteouſnes, with a confeſſion of ſin, & an often calling vpon God; which tendes to that ende, that the ſelfe aboliſheth ſinne. But to returne to the purpoſe againe: *Hide thine angry face away from my ſinnes* (ſayth he) *and blot out al mine iniquities*] That is, haue not mine iniquities before thine eies, but blot them out of thy bookes of record: For hee ſpeaketh of them, as if they were written in bookes of record, and were continually in the ſight of God, which thing indeed, ſeemeth intollerable to the wicked ſinner. For we were not able to abide the ſight of the angry God if we walked naked before Gods eies, that is, not cled with Chriſt and his righteouſneſſe. But as concerning the wrath of God, in few words, this much ſpeake we of it. The wrath of God, by reaſon of his inviolable holines, and alſo becauſe of the greatneſſe of ſinne,

is

is so horrible, that in no case it can bee borne of the creature. For seeing sinne is a certain violating as it were, of that most holy majestie, is it any wounder that the wrath which is a mainteiner and revenger of such a majestie nowe violated, is so horrible? From whence the same *David*, calleth it *a consuming fyre*, and in another place he sayeth: *If thou shalt straitly marke our iniquities, ô Iehova, who shall be able to beare?* Suppose with thy selfe, that all the creatures, all the Empyres of the worlde conspyre together, to susteine and beare as it were in their handes, that man with whom God is angry. Notwithstanding that man, wer not able to susteine that wrath. For like as if God with his owne hande, would vphold any, and comfort him inwardly by his Spirite, this man would not bee oppressed with any kinde of violence; *We are afflicted on every side* (sayth *Paul*) *yet wee are not in distresse, in povertie, but not overcome of poverty. We are persecuted* Psal. 130. 3

but

but not forſaken, caſte downe, but wee peryſh not. Everie where vve beare about in our bodie, the dying of the Lorde Ieſus, that the life of Ieſus, might alſo bee made manifeſt in our bodies: So if God would ſhewe himſelfe angrie againſte anie man: This man by no force could be ſuſteined, hee ſhould be afrayde, yea, with the ſhaking of a leafe, let be any great commotion. Which wrath indeed, when *David* felt, hee was not able to beare it any longer, and he prayed that it might bee remooved from him in theſe wordes, *Hide away, thine angry face from my ſinnes*] Thou ſeeſte therefore, by the example of DAVID, that even thoſe whome GOD dearelie loveth, becauſe of their ſinnes at ſome time, are not without ſome grievous ſenſe of the wrath of God, which indeede is done for this cauſe, that they themſelues may come vnto the knowledge of Gods nature, And maie knowe firſte, howe good hee is who will not haue his owne

to lye sluggishing in their sinnes. Then nexte, because hee is holye and just, in respect he beginneth his judgement at his owne house, yea, and will not winke indeed at the sinnes of his owne. For that I may affirme boldlie, that the godlie for the most parte are chastised of GOD in this life: And that GOD is exceeding long suffering towarde the vngodlie. But the Godlie on the otherside, are touched with a sense of Gods loue in this life. From thence arise that interchaunge of sorrowe and joye in this life. But the vngodly abusing the long suffring of God in this life, they shal feel at last the vnappeaseable wrath of God. Hitherto hath bin repeated, the petition of remission of sinnes. Now he seeketh that other benefite of Regeneration, which is conjoyned of necessity, with the forgiuenes of sins. *Creat in me a clean mind*] Then, by way of clearing of the mater, he presētly subjoyneth. *Renew a firme spirit within me*] as if he shuld say:

This

This work of New-birth begun in me by thy Spirit, but vpon my parte interrupted. O God, renew & repaire in me, that thy Spirite in time to come may be firme and constant, and I through the benefite thereof, may persevere in thine obedience. There are two benefits necessary in reconciling vs to God, which selfe same thinges, God promiseth to vs in the free covenant, to wit, forgiuenesse of sinnes and regeneration; and both are obtained in Christ. For by the blood of Christ, our sinnes are forgiven, and by the powerful holy Spirite of Christ, wee are borne of new againe. For the alone and selfe-same Christ, as the Priest died for our sinnes, and as King, he is powerfull to regenerate vs by his holy Spirite and worde. *Dauid* therefore, after hee hath sought forgiuenesse of sins in Christ, hee earnestly craveth the New-birth, and renewing of that interrupted worke of Gods holye Spirite in himselfe. Considder here first, that the

Ier. 31.33.

ho-

holye Spirite is made ſo joyfull, by Gods workes, and a good conſcience, that he courageovſly maketh progres in the work of our Regeneration. But contrariwiſe, the Spirite of God is ſo touched with griefe, by evil works, as the Apoſtle teſtifieth, that hee ceaſeth as it were from that work, and leaveth off in the middeſt that begun worke of New-birth. The Spirite now leaving his owne worke in the middeſt, preſently there aryſeth darkneſſe in the minde, which maketh that bright light of the countenance of GOD to paſſe out of ſight, and to vaniſh away from our eies, and incontinent our heart waxeth harde, as a certaine skarre of a wound, and becommeth benummed and without ſenſe, ſo that the holy Spirite of God is very hardly rayſed vp againe, being oppreſſed with the darkneſſe of mind, and hardneſſe of heart. And from thence aryſe thoſe mournings and ſighes of the godlie, fighting with the darkneſſe of their heart. And Ephes. 4. 30.

from

This work of New-birth begun in me by thy Spirit, but vpon my parte interrupted. O God, renew & repaire in me, that thy Spirite in time to come may be firme and constant, and I through the benefite thereof, may persevere in thine obedience. There are two benefits necessary in reconciling vs to God, which selfe same thinges, God promiseth to vs in the free covenant, to wit, forgiuenesse of sinnes and regeneration; and both are obtained in Christ. For by the blood of Christ, our sinnes are forgiven, and by the powerful holy Spirite of Christ, wee are borne of new againe. For the alone and selfe-same Christ, as the Priest died for our sinnes, and as King, he is powerfull to regenerate vs by his holy Spirite and worde. *Dauid* therefore, after hee hath sought forgiuenesse of sins in Christ, hee earnestly craveth the New-birth, and renewing of that interrupted worke of Gods holye Spirite in himselfe. Considder here first, that the

Ier. 31.33.

ho-

holye Spirite is made ſo joyfull, by Gods workes, and a good conſcience, that he courageovſly maketh progres in the work of our Regeneration. But contrariwiſe, the Spirite of God is ſo touched with griefe, by evil works, as the Apoſtle teſtifieth, that hee ceaſeth as it were from that work, and leaveth off in the middeſt that begun worke of New-birth. The Spirite now leaving his owne worke in the middeſt, preſently there aryſeth darkneſſe in the minde, which maketh that bright light of the countenance of GOD to paſſe out of ſight, and to vaniſh away from our eies, and incontinent our heart waxeth harde, as a certaine skarre of a wound, and becommeth benummed and without ſenſe, ſo that the holy Spirite of God is very hardly rayſed vp againe, being oppreſſed with the darkneſſe of mind, and hardneſſe of heart. And from thence aryſe thoſe mournings and ſighes of the godlie, fighting with the darkneſſe of their heart. And Ephes. 4. 30.

from

from thence aroſe that ſpeeche of PAVLE, *O miſerable man that I am, who ſhall deliver mee from the bodie of this death?* Conſidder here againe, DAVID craveth not Regeneration by the Spirite of Chriſt, before hee firſt haue ſought the forgiueneſſe of ſinnes, through the blood of Chriſt. This order of the petitiones, evidentlie declareth, that of neceſſitie we muſt bee firſt juſtified by Chriſt, before we bee ſanctified in our ſelues: which thing alſo, the righteouſneſſe of GOD requireth, which ſuffereth not the Image of GOD to bee repaired in vs, which is according to righteouſneſſe and holineſſe, before firſt God bee ſatisfied for all our ſinnes. For it is not poſſible, that GOD canne renounce his owne juſtice. Nowe after that thou art juſtified, then there is place to Regeneration, and the Petition thereof, not indeede that having attayned to it, thou quiet thy ſelfe chiefelie in the ſame: But thou muſte

Rom. 7. 24

ſpe-

ſpeciallie, and alwaie thereafter, quiet thy ſelfe in that moſte perfite righteouſneſſe of Chriſte, without the which, not all this holineſſe which is in vs, dare bee ſo bolde to come foorth once into the ſight of GOD. For our Regeneration and holineſſe, is but begunne onelie in this life, and neither by the ſelfe, pacifyeth the wrath of GOD, neither quieteth our conſciences. And in this reſpecte, the Papiſtes are more miſerable, who leaving this moſte perfite righteouſneſſe of Chriſt, will quiet themſelues in their owne, and in that which they call inherente; And againe, for this cauſe they are more miſerable, that vnderſtande not what this inherente righteouſneſſe is, which is none other thing in verie deede, but that the Regeneration of our nature, is onely but begun in this life: wherfore we ought to praye to GOD, that he wouſd not ſuffer vs to be involved in this darknes and tha the would not ſuffer vs to bee

ſeduced, by men which this daye are blinded in ſo cleare a light. *Caſt me not away*] Hee continueth in this ſeconde petition of the holy Spirite, and of Regeneration. *Caſt me not away* (ſayeth he) *from thy face*] them expreſſing the ſame thing clearely, *Take not thine holy Spirit from me* (ſayeth hee) Nothing can befall a man more grievous in this life, then if he be left of GOD. For ſeeing that God is the fountaine of all good thinges, GOD leaving man, all good thinges alſo therewith leaue him. All good things leauing him, hee is therewith layde open to all evill thinges. *If*
Rom. 8. 31. *God be on our ſide, who ſhall be againſt vs?* No, nor theſe thinges indeede, which ſeeme to bee moſt diſpleaſant & contrary. *For all things worke together for the beſt, to them that loue God.* Contrariwiſe, all worke together, for the worſe to them that loue not GOD, yea, even thoſe things, which otherwiſe appeare to make for vs. Nowe, although there be ſo great an evill in the deſertion of God,

God. Notwithstanding, the elect also are at some time destitute of the Spirit of GOD, which is the thing that DAVID teached vs in this place by his owne example. Verely I say not this for this cause that I thinke, the Spirite once giuen to the elect, thereafter is al-lutterly taken from them: *For the giftes and calling of God are without repentance.* But that for a certaine space the efficacie of the holye Spirite is not seene in governing of the elect yea, & that especially for this ende, that they maye bee humbled, & that they may learne, that it is not possible for them to stand, yea, but for one momente, vnles they bee susteined, by Gods grace and his holy Spirit. Whereby it commeth to passe that the elect after they haue found in experience, howe infirme and fragill they are by nature without the Spirite of God, nowe being destitute thereof for a time, they more carefully, and with more feruent desires earnestlie craue his presence and helpe. This is

the ſecond thing which hee offereth here to vs to bee learned by his owne example. Alſo the third, that we in this place learne by his example, that that deſertion is exceeding doletul, whereby he, who is once left of God, yea, & that by his moſt juſt judgement, God, to witte, leaving him, becauſe of his ſinne, and being now forſaken & left, he remayneth in the paines, which by his owne ſinne he hath deſerved: Yet notwithſtanding, in the meane time, neither is his minde enlightened by Gods Spirit, nor his hart reformed: But the more he leaneth thereto, the more is he blinded and hardned. For to ſuch a man, extreame deſtruction is appoynted, vnleſſe at laſt he repente. Of this ſorte of men, that threatning of *Iohn Baptiſt*, is to be vnderſtood: *The axe is layde to the roote of the trees.* Alſo, that ſaying of PAVLE, *When they ſhall ſay peace, and all things quiet, then ſuddaine deſtruction ſhall come vpon them.* Moreover, it appeareth out of this example

Math. 3. 10

1 Theſ. 5. 3

of

of DAVID, that GOD leaveth not his owne by so sorrowfull a desertion: For *Danid* repented very soone at the threatning of *Nathan*: For God when he afflicteth his owne, he therewith illuminateth and changeth them also, by his holy Spirite, that repenting they may obteine remission of sinnes, and may be restored to life. *Restore to me the ioy*] Yet he persisteth in the petition of the holy Spirite, or of the presence of God by his Spirite: as if hee should saye, surely I haue felt, O my GOD, an exceeding great joy of thy salvation, that is, since the time thou becammest my salvation, protectour, and defender: But now through mine own default, that whole joy is broken off in the middest: Therefore, O God, restore to me, that wonted joy proceeding from thy presence. The onelie comforte and solide joye of man, aswell in life as in death, is, that hee is not in his owne power, and left to himselfe, but that hee is the Lordes,

and that hee hath him to be as it were his protectour and defender. *David* Psal. 23.1. when hee felt in experience, that God was no otherwaies his keeper, then the sheepheard was to his sheep, it cannot be spoken, how great a ioye he conceiued thereof, which also bursted forth in these wordes: *Thy rode and thy sheepcrooke, they haue comforted me*: This spirituall reioycing, which commeth of the presence of God, whosoever hath once tasted it, this man wil not be content with the whole ioy of this world, vnlesse surely he be therewith participant in some measure of that heavenly ioye also. *David* verely, had refused the whole comfort of this world, and would haue nothing esteemed, that his kingdome & royall dignitie, if that old and wonted ioye had not bene restored vnto him, which arose from the presence of God, by his owne holie Spirite. But if wee would not provoke to wrath God present with vs, neither yet would grieue his holy Spirit, surely

ſurely wee ſhould haue that joy of the Spirite, more ſolide and conſtant. For from whence commeth that interruption thereof, becauſe we make defection from God. *Dauid* had God preſent with him, hee had the Spirite the comforter: But after he had forſaken God, by committing adultery and murther together, he ſpoyled himſelfe, both of that preſence of God, and likewiſe of that ſolide comforte of his preſence. Men commonly with all the ſtrength they haue, provoke that holy Majeſty of God to anger: But it commeth to paſſe, I cannot tell howe, that in the meane time, they appeare to themſelues to liue at reſte, and with ſufficient pleaſure, and delight themſelues with a vaine dreame. For as the Lorde ſaith, there is no peace for the wicked, I ſpeak of the true peace, for I would not call this ſtupidity a peace, whereby it commeth to paſſe, that neither they feele their own ſinne, nor yet the wrath of GOD, which thing they in

wofull experience ſhal learn ſome day when ſuddainly being awakned out of this dead drowſie ſleepe, they ſhall be forced to beholde that angry face,& terrible countenance. *And vphold me*] The ſelf-ſame, is the meaning of theſe words,& of the words preceeding: for ſo at laſt wee feele God preſent, his ſalvatiō, gladnes, ariſing thereof, if we be vp-holden by his Spirite. *David* is afraid, of the affections of his mind, leaſt he be over-whelmed with them, as by a certaine deluge. He craveth therfore, that GOD would ſuſteine him by his Spirit. For as, if a great boſſe be caſt into the water, preſently the water running in into it, it is drowned: but if, firſt it be blowen vp with wind, the aire being incloſed, before it be caſt into the water, it ſwimmeth in the ſuperfice of the water: So our mind, if it remaine voyde of the Spirit of God, it is drowned incontinent in the middeſt of the waues of our affections: But if it bee repleniſhed with the Spirite of God,

it

it is not possible that it can bee overcommed of the affectiones. Let everie man take heede what minde hee hath, whither it bee voyde and tume, or rather full and repleniſhed with the Spirit. He calleth the Spirit, the Spirite of freedome, or of liberty. To the ende we may vnderſtande the reaſon of the word, it is to bee learned out of the 8. chap. to the *Romanes*, that there is a two fold ſpirit, or rather, that there is a two-fold effect, of that one & ſelfe-ſame ſpirit of GOD. The Apoſtle calleth the former, *the Spirite of bondage to feare*, that is, which at the preaching of the law, toucheth vs with a ſenſe of our ſin & miſery: for vnles the Spirite of God were effectuall in our hearts, with the preaching of the law, ſurely by the preching of the law alone, wee ſhould never be touched with an earneſt ſenſe of ſin, & of our own miſery: this ſpirit therfore maketh vs to know our ſin & miſery, and holdeth vs vnder feare of the wrath of God, death, & cõdemnation:

and therefore, it redacteth vs as it were vtterly to a ſervile eſtate. For this was of old proper vnto ſervantes, continually to feare puniſhment and vengeance at their maiſters hands. The Apoſtle calleth that other ſpirit, the Spirit of adoption: It is he, who while the Goſpel is preached, maketh vs to know our deliverance from ſinne and miſery. For we ſhould never be ſo touched with the preaching of the Goſpel, vnleſſe in the meane time, the Spirite of God were powerfull in vs, which maketh vs to know our deliverance from ſinne and miſery, and that we feele in our heart, that fatherlie affection of God toward vs, and conſequently leaveth a teſtimonie within vs, that wee are the ſonnes of God. And if wee be ſonnes, that we are alſo delivered from ſinne, wrath and damnaton. From thence it is called, the Spirite of freedome or libertie, becauſe it witneſſeth that in Chriſt wee are delivered from ſinne and death. There is alſo another cauſe,

cauſe, why it is called ſo, to witte, becauſe, renewing our minde according to the image of GOD, it maketh vs in the meane time freelie to ſerue God, and that we walke in the liberty of the Spirit. For by nature, there is no free-will, *But where the Spirite of God is, there is libertie*, (ſayeth PAVLE.) And this is that bleſſed Chriſtian libertie, wherby we are ſo delivered, that we may ſerue God, and not that wee ſhould liue according to our owne will, ſuch as libertie, as theſe Libertines & Epicures doe faine, neither yet muſt wee thinke that we are forced to doe our duty by this Spirite, but that willingly we are led. For God loveth thoſe that are willing, as *Dauid* ſpeaketh in an other place. Nevertheleſſe, in this life, this libertie is but begunne onely, which at laſt ſhalbe perfited in that life to come. But we muſt yet a little more diligently, marke the word of freedome, for it ſignifieth, not any common liberty, but a ſpeciall & noble freedome, ſuch 2.Cor,3. 17.

as

as is the liberty of a Noble man, or kings ſon. Neither yet without cauſe, this worde is applyed to the preſente purpoſe: For wee are the ſonnes of a king, that is indeed Noble; the King of kings, and the moſt hie God. For whoſoever is regenerated by his Spirit; he is his ſonne in Chriſt, although otherwiſe (if wee conſidder theſe prerogatiues amſong men) hee be baſe borne, notwithſtanding he is noble, and more noble then any King, who hath onely the firſt nature, and is not regenerated by the holy Spirit. For the regenerate man (to ſpeake this with *Peter*) is made participant of the moſt noble divine nature. *Iohn* eſteemed much of this noblenes, when he ſaid, *whoſoeverreceiued the Worde*, that they haue gotten this dignitie, to be made the ſons of GOD. Beholde, hee calleth dignitie that eſtate, to the which, the Sonnes of GOD were lifted vppe, which if men would ſome-what more diligentlie take heede to, they would not trouble them-

2. Pet. 1.

Iohn, 1, 12

themſelues, with thoſe thinges, which the Apoſtle calleth, *Carnall*, as are kindred, riches, honoures, but would ſeeke rather *the new Creature in Chriſt, for olde thinges are paſte awaie, and all thinges are made newe*. And hitherto the petition hath bene two-folde. The firſt, of remiſſion of ſinnes: The other, of Regeneration. Nowe followeth the common argumente of the craving of both, from the edifyiug of our neighbours. *I ſhall teach back ſlyders thy waies*](ſayeth hee:) As if hee ſhould ſaye; if I ſhall obtayne at thy handes, the thing that I craue, O God, I ſhall be a Preacher of thy infinite and incomprehenſible mercy to others. *Thy waies*](he ſayeth) not my waies, ſuch as were man ſlaughter, adulterie, &c. For thoſe then were Davids waies; which waies indeede, men are skilfull ynough commonly to pretend to their evill deedes, who ſeeke none other thing, then liberty to ſinne, yea, and that vnder ſome certain cloak 2. Cor. 5.

cloake, when notwithſtanding this example of life, is not ſet before them by *David*, that they ſhould follow it, yea, but much rather the waies of God ar ſet before them, that is, his vnſpeakable mercies toward ſinners: which alſo appeareth of that, that where ſinne abounded, grace ſuperabounded. The waies of God by nature ar vnknowen to man, and ſpecially that way of infinite mercy in his owne Chriſt, of the which natur, indeed was not able ever at any time to ſuſpect. But after, beſide nature, and againſt nature, it was reveiled; notwithſtanding, the conſcience trembling, through the feeling of ſin, and of the wrath of God, ſo that a mid cloud as it were, is caſt in betuixt the ſight thereof, and the grace of God, that it cannot but ſee very hardly. For then ſuch an huge heape of ſinne aryſeth, that it taketh away by force, the whole ſight of the grace of GOD, almoſt from it. In the mean time, infidelitie, which proceedeth of nature perſwa-

ſwadeth vs to deſpayre, of the mercy of God. Finally, a thouſand impediments ingire themſelues, which al maketh it to come to paſſe, that we are blind at the light of that grace of God, ſo that wee finde in experience, howe hard a thing it is, eſpecially to a man who is touched with an earneſt feeling of his ſinne, to haue before his eies, that mercy of God in Chriſt: For I ſpeake of him who is touched with a ſenſe of his ſinne. For others, who while they ſinne, yea, and ſinne grieuouſly indeede, notwithſtanding, they feele not that their ſinne, in ſpeech, ſurely they promiſe to themſelues the mercy of God in Chriſt, nevertheles, in very deed they feele it not. For it is eaſie to any ſecure man, and that ſleepeth in his ſinne, in a dreame to promiſe all things to himſelfe. God therefore willing the weill of ſinners, in this ſo great a difficultie of feeling of grace, hee would haue left vnto vs an example of that his mercy, whereby

moſt

moſte grievous ſinnes are pardoned, ſuch as was this example of Gods mercy in DAVID, the more notable in this reſpect, the more grievous that his ſinnes were, as manſlaughter, adultery, &c. Alſo, they were the heavier, in that ſelfe-ſame reſpect, that hee was a King, PAVLE the Apoſtle. 1. Timoth. 1. Profeſſeth indeede himſelfe to bee the chiefeſt of all ſinners, to witte, *a Blaſphemer, a perſecutor, a man that did wrong. Notwithſtanding* (ſayeth hee) *God for this cauſe had mercie vppon mee, that hee might ſhewe firſt on mee all long ſuffering, vnto the example of them, which ſhall in time to come, beleeue in him to everlaſting life:* This way of bringing men vnto grace, which is by experience, & by his own exãple, God wil haue without al dout, every one whoſoever haue felt at any time in experiẽce his mercy, to follow & to cõmunicate to others willingly that taſt of grace, which they thẽſelues before haue felt: which thing, *David*

promiſeth to do in this place. *I wil teach back-ſliders* (ſaieth he) *thy waies*] In this place thou ſhalt marke, that the godly, when God as it were, taking holde of their hande, lift vp themſelues, they ſtretch out their other hand, as it were to lift vp others, wherby they alſo may be participant of the ſame grace. Whē Chriſt calleth vpon them, they alſo at the ſame time, cal others, that they may come together vnto him, according to that commandement of Chriſt vnto *Peter*, *When thou art converted ſtrengthen thy brethren*. For true faith, not only is careful for the ſelf, but chiefly, this is the ende of the purpoſe thereof, through a certain zeale of the glory of God, to promoove the ſalvation of others, to wit, that other ſinners may be turned vnto God & repent. For *David* reſpecteth this ende, in teaching others, that is, the mercie of GOD towarde ſinners, that they alſo might repent, being mooved, to wit, with that ſenſe of the mercy of God toward thē.

Of

Of the which, that thinge appeareth, that some taste of the mercy of GOD, preceedeth turning vnto God, & that faith is the cause of Repentance. For it cannot bee, that men can be turned vnto God, vnles they be allured with some feeling of his fatherlie loue. *Deliver me from blood*] Now the third time he repeateth that petition, of the forgiuenesse of sinnes, for the conscience of his haynous facte continually pricketh the man, and this infidelitie of nature laboureth to extinguish faith and the Spirite, whereby the sinner perswadeth him selfe of the remission of his sinnes, therefore by crying, and by crying again, he wrastleth with his infidelitie of nature. There is none of all, which is to seeke forgiuenesse of our sins at God, without some wrastling: I speake of that man, which is to seeke by faith, and by a serious feeling. For it is easie to the secure man, and that thinketh nothing of sinne and misery, to craue for the fashion, the remission of

of his sinnes, yea, and that not over a-gaine, but onely once, *O God*, (sayeth he, very rawly and coldly) *be mercifull vnto me*. *David* therefore now the third time, craveth pardon and forgiuenes of his sinne; and he poynteth out his sinne in particular. For when the conscience of sinne vrgeth men, they are not ashamed to professe and name it in particular, yea, & that publicklie. Also, the cause wherefore men are ashamed, by name to poynt out their sinnes, and to confesse them, it arysеth of this, that there is not an earneſt feeling and conscience of sinne. But let vs see, which was *Davids* sin in particular. *Deliver me, ô God* (sayth he) *from bloud*] For it appeareth, that the conscience of man-slaughter, mooved the man chiefely. For this tormented him, that hee had shamefully slayne that man, whose wife hee had defyled in adultery, and that he had heaped sin vpon sinne: Therefore he craveth that he might bee delivered from bloud,

no otherwise then if he had bin wholie defiled with the bloud of any innocent man, which so fastly had cleaved vnto him, that, vnlesse it were wiped away with Gods owne hand, it could not be at all possible to be wiped away and clensed. For man-slaughter, being once committed, and the slaughter or the murther of an innocent man executed, the whole blood is powred out and runneth backe as it were, vpon the man-slayer, and dyeth him no otherwaies, then the purple dye doth the Wooll. *If your sinnes* (sayeth the Lord)
Esay. 1. 18 *were as skarlet, yet I will make them as white as the snow*: As if hee should saye; Although ye were dyed as with skarlet dye, that aboundant blood being shed out vpon you (for he had said before, *that their hands were bloudy*) notwithstanding, *I will make you as white as snow*. Also, being this way dyed and spotted with the bloud of the innocent man: The man-slayer continually appeareth in the sight of God. And God out

of

of his judgmēt sent, looketh vpon him with an horrible countenance, by reason hee spoyled his owne Image, and likewise the common natur of al men. The man-slayer, in whatsoever part of the worlde he be in, is not able to flie from this face of God. But this is the stupiditie of our murtherers, that no way they feele this. *David* also for a time, sleeped in his sinne, neither yet saw he that he was defiled wholy with the blood of the innocent man, neither yet did he see that angry face of God, but being at length awakened vp at the threatning of the Prophet, hee was no longer able to suffer himselfe so to bee defiled with that blood, neither yet was hee able to abide, being thus defiled with blood, to be cast before, & layd open to the sight of that angry eie: but very oft he cryed, & earnestly sought, that God would pardon him his sin, that he wold wash him, that hee would deliver him from bloud: which wold to god, those murtherers,

who are not touched, either with a conſcience of their ſinne, or of the wrath of God, neither yet make any end of murthers and oppreſſions, they would ſee at laſt, their owne bloodie hands, they would ſee alſo that God ſaw them, which ſurely he ſeeth, & ſhal at length ſee ſom day, when he ſhal tak a vengeance vpō them, except in time they repente. *David* appeareth to crye out, through ſome feling of the wrath of GOD, that he might bee delivered from bloud. For the ſenſe of innocent blood, and the feeling of wrath, are continually ioyned together. Notwithſtanding, he crieth vnto God, the God of his ſalvation. Of the which, ſo familiar an incalling: in this appeareth ſufficiently, that *Dauid* felt therewith the mercy of his God. For the faithful together, and at one time, vſe to bee touched, both with ſome ſenſe of the wrath, and with a ſenſe of the mercie of God: by which thing indeede, the faithfull differ from the Infidels: For

the

the faithful feele both, that is, both the wrath and the mercy of their God in some certain measure, and at the same time in which they are afrayd of wrath & of the angry God, at the same time, they cleaue faste vnto him; neither yet doe they suffer themselues to be pulled away from his worde and promises: Vpon the which they depende, as it were vppon a certaine rocke, in the exceeding great tossing too and fro of the waues. But the infidels, and such as the Lord hath casten off, at what time they feele his wrath, in the meane time there is no sense of grace; & while they see the helles opened: Wherwith they are even nowe presently to bee swallowed vp, they haue nothing in the meane time, to which they may cleaue, or which, as it were, stretching out the hande, they may take hold on, neither God, nor yet the promises of God in Christ, from which aryses vnspeakable horrours, with which no comfort is conjoyned. Then indeede

they are compelled to esteeme those to bee blessed, who haue learned in this life, to draw neere vnto God by faith, and to take a grip of Christ, and of the promises made in him. *Let my tongue sing*] Here followeth the last argument of the petition, from the glory of God himselfe, as if he should say, O Lord, this the whole worke of thy glory, is to redound to thine own glory again: Wherefore deliver me. The wordes of the text are, *My tongue shall sing thy righteousnesse*] That is, thy mercy, which for this cause, here hee calleth righteousnesse, because it is done according to Gods promise; for that which God doth according to his promise, that thing hee doth righteouslie. *Open my lippes, ô Lord*] That is, furnish vnto mee matter of thy prayse, from the remission of sinnes and deliverance, & then, *My mouth shall shew foorth thy prayse*] Marke what hee doeth, being nowe delivered from sinne and damnation: DAVID being condemned, could

not

not prayse God, *Who* (sayeth hee) *shall prayse thee in hell?* Also, *Dauid* knewe very wel that God was of that nature and disposition, that he would haue al his workes to redounde to his glory againe, and the fruites of his benefites to returne vnto himselfe; and from thence it is, that hee communicateth not his benefites indifferently, and without discretion, to every sorte of men whatsoever: I speak chiefely of spiritual blessings. For he giveth those temporal and bodely things, yea, even to the reprobat. But he giveth Christe and his benefites, to none but to the faithfull; for in these onely hee attayneth to the ende of his benefites, and those alone who receiue them in faith, glorifie that God the giver. What, sayest thou, that ther commeth any thing to the increase of the glory of God, by the praises that cum from vs? I answer, God indeed in himself is most perfit, and all sufficiente, and that his glorie consisteth perfite within himselfe,

without the helpe of any of the creatures, without the which, The Father glorifyeth the Sonne; The Sonne the Father; The Father and the Sonne the holy Spirite; The holy Spirite the Father and the Sonne. But for this cause, God craveth his glory from the creature, in respect hee is righteous. Nowe his righteousnesse requireth, that the creature, acknowledge the owne Creator, and glorifie him, the fountaine of al good things in his benefits. Also, that good thing, which is in the praysing of GOD, belongeth to the creature, whose happinesse consisteth in this, that by all duties it serue God the owne Creator & redemer. Yea, & this same thing, every one of the godlie finde in experience in themselues. For if at any time they feele not their hart to be louſed into the praises of GOD, then surely there is no comfort, there is no gladnesse. But contrariwise, if at any time they feele their heart to bee touched to prayse their own Creator,

to

to seeke all whatsoeuer they haue need of at him, to giue him prayse for benefites receiued, then surely they appeare to them to be blessed. *For thou delightest not*] *David* said, that he wold publish the prayses of God, that hee would sing with his tongue, the righteousnesse of God: which service indeed, is onely spirituall and inwarde. Wherefore it might bee asked concerning the sacrifices and externall ceremonies, whether if hee should not by them prayse God also? He preventeth this demaund: and aunswereth to it in these words. *Thou delightest not in sacrifices*] as if he should say, God taketh not so much pleasure in the outwarde worshippe, as hee doth in the inwarde, which is seene in spirit and trueth. Hee delighteth not so much in the sacrifice and killing of beastes, as he doth in the internall obedience of the heart, and inward holines: whereby it commeth to passe, *that men present themselues a sacrifice vnto God, holy, liuing, and acceptable*

vnto

Rom. 12. *vnto God.* Notwithstanding, it may be obiected yet, seeing that sacrifices are of his owne ordinance and commandement, seeing that *David* lived none otherwaies, but vnder the rudiments of the law, Christ not being yet manifested in the flesh: howe is it that either *David* himselfe refuseth those externall exercises of Religion, or pronounceth that GOD taketh no pleasure in them? I answere: the wordes are not simplie to be vnderstood, neither yet absolutely are they spoken: but by way of comparison of that outwarde worship, with the inwarde, in respect of which, indeede the outward worship is not greatly to be accounted of: So GOD himselfe professeth that he regardeth not so much, in the respect of the sacrifices, if in the meane time, prayses be offered and sacrificed
Psal. 50, 4, vnto him. *Samuel* sharply rebuketh *Saule*, because hee had thought, that God taketh more pleasure in burnt offrings, then in obedience: *taketh Iehoua*

plea-

pleasure (sayth hee) *so much in burnt offerings, as when he is obeyed: Behold, to obey,* 1 Sam. 15. 22. *is better then sacrifice, and to take heede, is better then the fat of Rammes.* There is also another answer of others, which indeed I refuse not, to witte, that *David* here speaketh of the abuse of the sacrifices. The law taught, that sinnes were purged by sacrifices, that sinners distrusting their own deservings and works, they might put their confidence in Christes sacrifice alone, whereof all those Leviticall sacrifices were types: And that their faith in time comming, might bee strengthened by that sacrifice of Christ. This surely was the proper vse of those auncient sacrifices. But men neglecting the sacrifice of Christ, neglecting faith and repentance, neglecting finally the inward worshippe, they put their confidence in their sacrifices offered, and outward ceremonies, as in merites: He sayeth therefore that God taketh no pleasure in this abuse of sacrifices, which also God saith

Esay.1. *he abhorred.* Thoſe external exerciſes of Religion, in hearing of the word, in adminiſtrating, and participating of the ſacraments, was indeed preſcribed by God, but if there be not therewith the internal worſhip of the ſoule, faith, repentance, good workes, all theſe externall things are nothing, God taketh no pleaſure in them, yea, contrariwiſe, he abhorreth them. Concerning ſacrifices, I mark this onely in this place, that thoſe which ſpecially were called propitiatorie, were ſo many types and figures of that onely one ſacrifice of Chriſt, vppon whom were to be tranſferred the ſinnes of the world, and the curſe of God. Of the which it appeareth, how great the excellencie of this ſacrifice is, vnto which, ſo many ſacrifices offered, ſince the beginning of the worlde, did ſerue, as ſo many ſhaddowes thereof. There was never at any time a thing, concerning which, there are ſo many prophecies, ſo many ſignifications among the Iewes: Yea

not

not one day hes past by, in which morning and evening, it was not the selfe viuely represented, to wit, in this continuall daylie sacrifice. And surely, this plainly prooveth, that this sacrifice was passing excellent, & most necessary, which wee should not at any time suffer to depart out of our eies, which also it was of necessitie requisite to be represented to our fathers in certaine shaddowes, from the fall of *Adam*, to that time, in which Christ was exhibited; for they considered another thing in their sacrifices then the blood of beastes, to wit, the blood of the sonne of God, which also they placed in the middest, betuixt them and the angry GOD: But wee, to whom it hath happened to be borne after Christ, & his comming, & who haue fallen in those times, in that respect wee are happier then that auncient people, because we behold, not now in a shaddow, as they sometime did that sacrifice: but wee haue Christ crucified before our eyes,

in

in his Goſpell, which thing thoſe auncient fathers, *Abraham*, *Iſaac*, *Iaakob*, and all the Prophets, moſt earneſtly deſired; and yet notwithſtanding, they obtayned it not. *The Fathers and the Prophets* (ſayeth Chriſt) *deſired to ſee the things that yee ſee, but they haue not attayned to that.* And this blindneſſe of ours is miſerable, and cannot bee yuoughlamented, who ſee not ſurely, as it becommeth vs this ſonne of righteouſneſſe which is ryſen. Therefore, we are to pray vnto God, that as hee hath ſet this ſacrifice before our eies to be ſeene, ſo he would open our eies that we may at length clearely ſee the ſame. Let vs conſider the worſhip now which pleaſeth God, and let vs weigh the wordes of this text. *The ſacrifices of God* (ſayeth hee) *are ane broken Spirite*] Hee calleth them ſacrifices in the plurall number, becauſe that onelie one ſacrifice of a contrite ſoule is inſteede of manie, yea, and of all whatſoever haue beene at anie time. Hee cal-

calleth them, *The ſacrifices of GOD*, that is, acceptable to GOD. I vnderſtande by *the broken Spirite*, as it were, bruſed into little peeces, and abjecte through the conſcience of the owne weakneſſe and vnworthineſſe. Then turning vnto GOD, hee ſayeth, *O God, thou deſpiſeſt not a broken and contrite ſoule*] It is a ſpeech vttering leſſe, but meaning more, whereby hee ſignifieth, that the broken and the contrite ſoule is moſte acceptable to GOD. But let vs conſidder ſome-what more diligentlie, what hee calleth a broken hearte. After that anie man is awakned vppe, out of his ſinne, and his eyes are opened, that hee may ſee his owne filthineſſe, having compared it, to witte, with that nature of GOD, which is ſette downe to vs to bee righteous and holie in the Lawe, hee hath ſeene alſo the puniſhmente of his filthineſſe, the wrath and curſe of GOD, (for no man at anie time canne ſufficientlie woun-

wounder at the blindneſſe of corrupted nature, thoſe who are blinde in bodie, haue notwithſtanding ſome ſight, for they ſee and knowe that they are blinde: But thoſe that are blinded in ſoule, they are in this reſpect more miſerable, that they do not know indeed that they ar blinde: yea, they think that they ſee very clearely, when in the meane time, miſerable men, they are blinder then any Mowle: while at length by God, their eies bee opened vnto them. After then, I ſay, any hath looked vppon the filthineſſe and vncleanneſſe of his nature, and Gods anger therewith, then in hart he is caſt downe, and he who appeared to bee ſome thing to himſelfe before, now he is moſt abject in his owne eies, and ſeemeth nothing to himſelfe; and this is the one cauſe of caſting downe and contrition. There is alſo another, to witte, the mercy of God in Chriſt, being taſted ſurely in ſome certain meaſure, which as ſoone as any man hath

taſted

taſted, he is not ſo much ſorrowful, becauſe of the paine, as becauſe he hath offended GOD, ſo merciful a father. And this is that ſorrow, which the Apoſtle *Paule* calleth godly ſorrowe, which cauſeth repentance, that is, the changing of the minde, the mortifying of the old man, and the quickning of the new man. This ſorrow which aryſeth from God offended, hath conjoyned therewith an vnſpeakable ioy, proceeding from the ſenſe of Gods loue. For it is not poſſible, that that ſincere feling of that fatherly loue, ſhould lacke all ſenſe of gladneſſe. For, which thing may appeare wounderfull to any, the more the feeling of the loue of God in Chriſt be, ſo much more is the ſorrowe, yea, the gladneſſe is ſo much the more. For no man reioyceth in earneſt, who hath not bene in earneſt ſorrowfull. And this the eſtate of a repenting ſinner; this is the moſt ſorrowfull, yea, and alſo the moſt ioyfull eſtate of mortal men. Now then God 2. Cor. 10

having looked vpon the heart of man thus broken and contrite, he wonderfully delighteth therein, and therein quietly satisfieth himself. Frō whence God himselfe denyeth, that hee dwelleth in Temples made with hands, yea, he denyeth also, that hee dwelleth either in heaven or earth, but hee professeth that his dwelling place and house of rest, is a poore & a contrite hart. But if thou say, seeing our minde is not fully regenerated in this life, no not the hart of any man, who most seriously repenteth: how commeth it to passe, that God taketh so much pleasure therin, so that also he dwelleth & quieteth himselfe therein? I answere: He who hath a contrite heart; this man therewith is indued with faith: For contrition proceedeth of faith, and of the perswasion of the mercy and loue of GOD in Christ. And the heart, although it bee not altogether regenerated, by faith pleaseth God, to witte, by faith in that alone sacrifice, wherby both the wrath

Esay. 66.

of

of God againſt ſin is pacified, and the conſcience of the ſinner is quieted: Therefore God taketh pleaſure in the contrite hart, becauſe the ſame is faithful alſo, and hath Chriſt dwelling therin by faith. To the ende therefore that we may pleaſe God, wee ſhould never ſuffer that ſacrifice of Chriſt to ſlip out of our eies.

20 *Do well according to thy* good *will to Tzijon, build the walles of Ieruſalem.*

21 *Then ſhalt thou delight in the ſacrifices of righteouſnes, in the burnt offring, & that that ſhalbe altogether conſumed away, then ſhal they offer bullocks vpon thine altar.*

DO *wel*] Hither to hath bene the firſt ſort of petitiō for himſelf; here followeth the other for the whole people & the cōmon-wealth, whereof he was then thought to haue had no reſpect, when hee provoked GOD to wrath by his ſinne, (for the ſinne of the Prince, caſteth the whole people in danger) when he layd them out to the ſworde of the enemie. Nowe this

The other part of the pſalme.

dammage, whereby he damnified the people, is compared allegorically, with the fall of the walles, becauſe the faithfull are living ſtones in the houſe of God. Then he ſayeth, (that wee may come to his owne words) *Doe well according to thy good will to Tzïjon*] according to thy will (ſayeth he) that is, according to thy free mercy. For he pretendeth no innocencie of the people, when he hath to doe with GOD: although otherwiſe he abuſed the innocent people. Neither yet doth he thus pray: *Do well to Tzïjon*, becauſe it is innocent; but thus, *Doe wel to Tzïjon, according to thy good wil*, that is, according to thy mercy. *Build the walles*] That is, O God, repaire & a mend that breach which I haue made in thine houſe, who of thy own power alone art able to do it. It was an eaſie thing for mee, ſurely to deſtroy this people by my ſinne: But it is not ſo eaſie to repaire the ruine againe, and to make it of new whole. Of the which you ſee, that *David*

1. Pet. 2.

David when he craveth of GOD that he would doe well to his people, he acknowledgeth therewith, that in his default the people were destroyed. The conscience therfore of that evil where by hee hurte the people, vrgeth him now to pray to God for them. If Princes fayle in any thing, commonly it is in their office, to wit, that they governe not the common-wealth aright. Such was the fault of *David*, when he layde out the people of God to the sword of the enemie: and therefore of necessity it is, that their fault redoundeth to the whole people, And from thence it commeth to passe, that the sinne of the Prince is more grievous, then any private mans fault, in respect it spreadeth further abroad, and by the daunger thereof involveth moe. And from thence it proceedeth, that when God deliberateth, either to chastise or oppresse any people, he giveth to that nation fooliſh Princes and counsellours, that stirre vp alway pernicious or not

neceſſary wartes. But contrariwiſe, when he will prefer any people, he giveth to them good Princes and counſellours. When God would haue the Iewes to bee exerciſed and afflicted with the *Philiſtims*, hee gaue wicked Princes to the people, *Saul*, *Ioram*, *Achaz*. When againe he would haue the Iewes to be in a proſperous eſtate and flouriſh, hee gaue them good Princes; *David*, *Ezechias*, *Ioſias*. The common ſorte of men, while they looke vpon theſe thinges, and marke this interchaunge, they impute all, either to the cowardice and fooliſhneſſe, or to the courage and wiſedome of the Princes themſelues: Or finally, to Fortune & chance: But they cry miſerably, for all thoſe things proceed from GOD, by reaſon of the thankfulneſſe, or ingratitude of the people: Wherefore, while we ſee theſe things to be done by princes, let vs lift vp our eies, not ſo much to the Princes, as to God & our ſelues. Again ſee, *David* in this place, whē by

his

his owne ſinne, he had hurt the whole people, being touched with the conſcience of the mater, he earneſtly prayed to god, for the repairing of his skaith wherby he dãnified the people of god. Moreover obſerue, *Dauid* himſelfe being reconciled to god, preſently he interceedeth for the people: he who himſelf is firſt reconciled to God, & nowe is quiet in his owne conſcience, hee is bolde alſo to interceed for others at Gods hands. But he who is not yet reconciled to God, and is therefore yet guiltie in conſcience, he dare not indeed be ſo bolde as to plead his owne cauſe before god. How much therfore is it profitable for a people, to haue ſum certain good man, & familiar with god that hath his conſcience well pacified, and that by faith in Ieſus Chriſt. Surely one ſuch like man, by his prayers, is able to be profitable to many others before God. God grant that the Lorde may giue to everie one of vs this faith in Chriſt Ieſus, which is the ground of

all theſe things, with the which we can neither do, or be bold to do any thing. Laſt of al, in the laſt verſe, he mooveth God to do well to his people from his owne thankfulneſſe, which hee, together with the people, wil be bounde to performe to God, to wit, in offring the lawfull ſacrifices & acceptable to God, according as it was the cuſtome of thoſe times, when men were vnder the rudiments of the worlde, & diſcipline of the Law: The words are, *Then ſhalt thou take pleaſure in the ſacrifices of righteouſneſſe*] That is, lawfull ſacrifices ſhal be offered vnto thee, according to the preſcript of thy law, & therefore they ſhalbe ſacrifices of righteouſneſſe. For it is not permitted vnto vs to worſhip God according to our pleaſure; but it is neceſſary, that wee ſerue him according to his own ordinance. The meaning therefore is, as if he ſhould ſaye: The ſacrifices appoynted by thy ſelfe, ſhalbe offred vnto thee, and thou ſhalt take pleaſure in them. Thou ſhalt alſo de-

delight in burnte offerings, yea, which ſhalbe altogether conſumed to aſhes: They ſhall alſo offer, according to the cuſtome, Bullockes vppon thine altar. God ſeeketh his owne glorie, yea, and *David* alſo acknowledgeth the ſame in deed; nevertheleſſe, except he himſelf furniſh matter to his glory, that is, vnleſſe hee provoke men to glorifie himſelfe by his benefites, they will not glorifie him: For none there is in hell, that can worſhip God. Againe, al men indeed are not thankfull to the Lorde for the benefites beſtowed vpon thē, but theſe onely, who haue taſted howe gracious the Lord is, that is, who haue ſome feeling of his favour in Chriſt Ieſus. Of the mercy of God, there are many evidents indeed; for looke how many his benefites are, ſo many documents are there: But ſundry of them are of a common and vulgare mercie only, ſuch as is, to wit, of the Creator, toward his creature: But Chriſt alone is a ſure evident to vs, of ſingular mercy

cy and loue; ſuch as is the favour of the father towarde the Son. For God will not haue that mercy and that loue of his, whereby hee hath loved the VVorlde, to bee made manifeſt by any other thing, then by his Sonne given for the world. VVherefore, only thoſe, who are in Chriſt, and embrace him by faith, thoſe alone I ſaye, feele how ſweete the Lorde is, becauſe into their hearts onely, that loue of God is powred out. Wherefore alſo, they alone are theſe, who can be thankful vnto God for his benefites receiued. We conclude therefore that, which hath now oft bene beaten in our eares, that we muſt chiefely endevour to beleeue in Ieſus Chriſt; without whome, no good thing can we get; without whō, we doe no parte of our duety, either to God or men; without whom finally, there is no ſalvation. Therefore God is to be prayed vnto continually, that as of his infinite mercy, he hath given vnto vs his only begotten ſonne: ſo he would

would open the eies of our minde, to the end that we might ſee himſelf: Alſo that he would open our hearts, that we might entirely feele him, without whom there is no feeling of gladnes in the hearts of ſinners: And this is to be prayed for by vs, for and by the ſame Ieſus Chriſt, the ſonne of God, & our Lord: To whom with the father and the holy Spirite, be al honour and glory, for ever and ever: Amen.

The Argument of the LXII. *Pſalme.*

The author of this Pſalme is *Dauid:* And it was written at that time in which *Saul* perſecuted *Dauid* by his ſpies ſent out. The whole Pſalme is, concerning his confidence in God. For partly he ſhewed his confidence vnto the 9. verſe: partly, hee recommendeth to all the godly this confidence, from thence vnto the end of the Pſalme.

The LXII. Pſalme.

1 A Pſalme of DAVID, *committed to be ſung*, to the maiſter of Muſick in Ieduthun.

2 *My ſoule onely is at reſt in God, from him is my ſaluation.*

3 *He is only my rock, and my ſaluation,*

my

my ſtrong hold, I ſhall not be mooved out of my place, *with a great motion.*

4 *How long will ye be deviſing troubles againſt a man? ye ſhall bee all ſlayne: howe long will ye be like a bulgeing wall, a wall of drye ſtones: thruſt downe?*

5 *They onely deviſe counſelles to thruſte him downe from his dignity: they take pleaſure in a lye: they bleſſe with their mouth, but within themſelues they curſe,* Selah.

6 *O my ſoule, be at reſt in God onely, for of him is mine expectation.*

7 *He is only my rock and my ſalvation, my ſtrong hold, I ſhall not be mooved out of my place.*

The firſt, port of the pſalm.

8 *In God is my ſalvation, and my glorie, my ſtrong rock, my refuge is in God.*

MY ſoule onely] As concerning his confidence; firſt he gloryeth of his aſſurance in God: Then he gloryeth againſt his enemies: Thirdly, hee returneth to that former glorying. As concerning the glorying in his aſſurance. *David* after hee had bene afflicted and troubled in minde, at length he quieteth

teth himselfe in God. Having then felt so great a joy of that rest, hee gloryeth thereof in this speech. *My soule onely is at rest in God*] The Hebrew worde it selfe signifieth to bee silent, which our interpreter turneth to be at rest: Then *Davids* soule made a noyse within him, as he sayeth in another place, *Why art thou cast downe my soule, why makest thou a noyse within me?* But it may be demanded, doth now his soule keepe silence; when notwithstanding wee see, that hee vttereth out these speeches? I answere, that then any mans soule keepeth silence, when it maketh not a noyse, and is not troubled, although in the meane time it glory never so greatly. Then there are three arguments, wherfore his soule taketh rest in God. The first is, because God is the author of his salvation: Then drawing neere to God himselfe, and not contentwith this his benefite alone, except hee possesse God him self, and sit vpon him as it were a rocke or mountaine: *He is onely*

only my rocke, (ſayth he) &c.] The third argument, is the effect of the ſecond. *I ſhall not be mooued out of my place* (ſaieth he) *by any great motion indeed*] whereby it ſhal come to paſſe, that I ſhal altogether fall. Mark firſt, *David* ſurely wold haue patiently ſuffred affliction, (as he ſpeaketh of himſelfe in another place) to witte, becauſe *hee had decreed to take heede to al his waies, leaſt he ſhould ſin with his tongue*. But the affliction burſteth out, and his ſoule maketh a ſturre, notwithſtanding, at laſt he quieteth himſelfe in God. Every one of the godlie, would indeede humble them ſelues with ſilence vnder Gods hande, but troubles waxing greater & greater, the affection cannot conteine the ſelfe, which after that it is louſed, it reſteth not, and taketh breath to the ſelf firſte, before it feele GOD preſent with it. I will ſpeake this once, there is no ſolide quietneſſe indeede to our ſoule, except to GOD alone. It is not in riches, not in honoures, it is not in the

Pſal. 39.

arme

arme of man. Finally, it is not in Idolles and fayned Gods, of whome DAVID ſpeaketh. *They multiply* (ſayeth hee) *their ſorrowes, that giue in dowrie to a ſtrange God*. For with what other thing I praye you, doe Idols fill mens mindes, but with fearefull ſuperſtition? The ſame DAVID in the fourth Pſalme, manifeſtlie declareth, that his ſoule taketh not reſt in riches, *Liſt vp* (ſayeth hee) *the light of thy countenance vppon vs, ô Iehoua, and thou ſhalt put more gladneſſe in our ſoules, then at that time, vvhen the cornes and vvines are increaſed*. In which place, you ſee, that hee preferreth his ſecuritie and gladneſſe in God, to that whole gladneſſe of thoſe men, which take their reſt in ſuch like things. [*My ſoule therefore doth reſt in God only*] and therefore, becauſe the wicked cannot reſte in GOD, there is no peace to them. (ſayeth the Lorde) Obſerue againe, that DAVID meaneth not here anie commoun ſecuritie of minde, Pſal. 16.

but

but a ſingular and notable; whereby it commeth to paſſe, that one may gather, that ſuch a notable quietneſſe of mind, went before ſome certaine notable perturbation. For ſurely, looke howe much the more the reſte of the minde is, ſo much the more was the commotion of the mind before. Mark in the third roome, *David* ſeeketh not out the cauſes of his ſecuritie in himſelfe, but without himſelfe in God, in whom, to wit, his ſoule doth quiet the ſelfe, while he calleth him *his rocke and his tower*. Nothing therefore which is in our ſelues, can properly be the cauſe of the tranquillity of our mind; no, albeit thou ſhouldeſt ſpeake indeede of faith it ſelfe, or of hope; if by the name of faith thou vnderſtand onely the inſtrumēt of the apprehending of chriſt. For whatſoever thinges are in vs, yea, even the regenerate, they are imperfite, all faith, hope, loue, and workes flowing from theſe, as from their beginning. In God alone therefore is the cauſe

cause of our peace and quietnes in the strength of God alone, in the loue of GOD alone through Christ. *Paule*, when hee published the security of mind; he sayeth not indeed, who shall separate vs from that loue, whereby we loue God? But in that place hee sayeth, *Who shall separate vs from that loue of Christ*, that is, from the loue whereby God loveth vs in Christ? let the papistes take heed to this, who seek ease to themselues, and their soules, in their owne workes, whereby it is, that I cannot be perswaded to beleeue, that those men can enjoy loue, peace, and quietnesse of mind, with a conceit of their owne workes. Note fourthly, that he sayeth, *hee shal not bee removed out of his place* with any, at the least, a great commotion. He denyeth not altogether a commoving, but hee denieth that it shall not bee any great or notable commoving. For in this life we must not hope that we shal be free alwaies from all commotions. For *Da-*

vid reaſoneth not ſo, becauſe no waies ſhall I bee commoved, therefore my ſoule reſteth in God: For if thou haſte not decreed with thy ſelfe, to quiet thy ſelfe in GOD, vnleſſe it be vnder that cõdition, that thou ſhalt nowaies be commoved all thy life long; truely it will never come to paſſe, that thou ſhalt reſt thy ſelfe in him, either in this life, or in that other life. Let it be ſufficient to thee, if thou be not oppreſſed with afflictions: For the godly haue a promiſe, not indeed that they ſhall bee altogether free from all kinde of affliction, but that they ſhall not bee vtterly oppreſſed with troubles. For it is ſaid, *That God wil not ſuffer vs to be tempted aboue that we are able to beare.* Looke alſo concerning the ſame matter, *Pauls* example. *How long will*] Now he turneth himſelfe to the enemies, and being ſet as it were in a caſtell, hee glorieth againſt them all. Two things there are which he demãdeth; of the which, the latter, openeth vp and declareth, that

1. Cor. 7. 10
19.

Cor. 4. 3. 9

that which is the former. For the meaning is, as if he should say, as a bulgeing wall and full of riftes, falleth downe through the owne weight thereof, or is throwen downe by no great travell, so ye shal be consumed, by your owne envie and wickednes. *They onely deuise*] He poynteth out clearely that their deuising. They enter in counsell to thrust me downe from my dignitie. Concerning this dignitie, looke 1. Sam, 18. *Dauid* being appoynted captaine of *Sauls* gard, he so bare himselfe, that his gouernement was approuen of all men, yea, and was preferred by the damsels that sang, to the governement of *Saull* himselfe. *Saull hath slaine his thousand, but* DAVID *hath slaine his ten thousand.* Then he shewed vnder what pretence they did this thing: They haue pretended a lie to their counsells, (sayth he) which againe hee declareth by these wordes, *With their mouth they blesse, but within them selues they curse.* As if he he should say, they profes indeed

friendſhip, but in verie truth they are enemies. Marke firſt, the things which mooued *David* before, now the ſame thinges moue him nothing, while his ſoule quieteth the ſelfe in God, hee eſteemeth nothing of all his enemies. For that ioy which ariſeth in the meantime that any reſteth himſelfe in God, it deuoured vp all feare and ſorrowe altogether, yea, it maketh confidence to ariſe, whereby wee glory againſt all contrarie afflictions. But contrariwiſe, when the ſoule quieteth not the ſelfe in God, it is moved, yea with the moſt trifling thinges, it is affrayde with the name of perſecution. For the cauſe wherefore this firſt ſeemeth to be terrible to many, is this, becauſe they ſee not that life and glorie which is with Chriſt hidd vp in God. Obſerue nixt, let the wicked alone to themſelues a litle ſpace, & you ſhal ſee them fal down with their owne weight, none other waies then a wall full of riftes, or a wal bowing for-ward, which falleth of the owne

owne weight, Neuertheles, few there are that see this thing, and from this it ariseth, that the outwarde happines of the wicked moueth manye so much. These onely see that thing, whose soul quieteth the selfe in God, and these who look a farre off vpon those men as it were out of a watch tower. Also, the regenerate themselues, at sometime they see not this thing, as *David*, or whosoeuer hee was that wrote that 73, Psalme, he saw it not, while he had entred into the sanctuarie, and then in deede he perceiued their ende, he saw that they stoode in verie slipperie places, hee sawe that in an momente they went to destruction. Obserue thirdlie. The enemies laboured to cast downe *David* who was exalted from his dignitie. He whome God lifteth vppe, the wicked indevoure to caste that man down out of his place, yea even at that time, when they see God himselfe to trauell to the direct contrary side. *Ionathan* did otherwaies, who when he saw

David appoynted for the kingdome, he made a covenant with him: so it becommeth all the godlie to doe, looke the fourth Psalme. *Sonnes of men*, (sayth he) *how long shall my glorie bee an ignominie vnto you, rather know, that God when I shall pray vnto him, wil heare me.* Let men therefore be affrayde of the prayers of those men with whome God is at ane aggrement. [*O my soule*] He returneth to that first glorying, concerning his cõfidẽce in God, & hauing altered a little the manner of speach, hee speaketh to his own soule: Also he bringeth out the same reason which he did before. The second, drawing neerer to God as before, he is not cõtent of Gods benefite, except hee possesse God himselfe and sit vpon him; as vpon a rocke. The third is the same which was before. In the eight verse he repeateth the second reason, the manner of speach being somewhat changed. Of al which argumentes indeede marke this, that *David* satisfieth not himselfe in multiplying

ing of wordes, whereby he amplifieth God and his benefites: Alſo he altereth the forme of ſpeach, hee calleth him his ſalvation, his rocke, ſtrong holde, his glorie. He ſayeth that his ſalvation was receaued of him, & he publiſheth that he himſelf is ſaluation and a rock: finally he pronunceth that his ſalvation is in him. *Of the abundance of the heart the mouth ſpeaketh,* & that feeling of reſt in God, cannot bee ſufficientlie expreſſed by wordes. For the things which the holy Spirit worketh in the heartes, theſe thinges cannot be ſufficiently declared by the tongues of men, from whence ariſe theſe ſighes, which are furniſhed by the holy ſpirit, that the Apoſtle Paule ſayeth are vnſpeakeable. And Peter calleth that joy of faith vnſpeakeable & glorious. Of theſe thinges you ſee firſt, that that ſoule which quieteth the ſelf in God, returneth nowe and then to glorying in God. Then conſider and learne out of this repetition, that the ſoule is not

Rom. 8. 26
1. Pet. 1. 18

ſo

ſo quieted and ſetled in this life, but truely in the meane time it is troubled in ſome meaſure. The ſea while it is not toſſed too & fro with ſtormes, notwith-ſtan-ding it is commoued with ſome ſoft aire. The affection if it bee not preſentlie inflamed, notwithſtanding it is puffed vppe in ſome certaine meaſure. Wherefore our ſoules hath neede now and then of a newe exhortation to this reſt in God. Conſidder thirdlie. The firſt argument of glorying is, from waiting on or from hope, to this aggreth that which the Apoſtle PAVLE ſpeaketh, *VVee glory vnder the*
Rom. 5,2, *hope of the glorie of GOD*. But if this hope & expectation of ſalvation, cauſe ſo great a glorying and reioycing of minde, I pray you how great a reioycing ſhall the matter it ſelf make, when we ſhal be placed into the preſent poſſeſſion of all thoſe thinges, which wee now ſee but a farre of?

9 *Truſt in him all time, ô people, powre out your mind before him: God is a refuge vnto*

vnto vs, Selah.

10 These that are borne of the base man are onelie vanitie, these that are borne of the noble man are a lie, these being laide together vpon the ballance, they should goe vp aboue vanitie.

11 Trust not to oppression, and vanish not away by robberie, if wealth increase, set not your mind thereon.

12 God hath once spoken, I heard the same thing twise, that strength is Gods.

13 And that mercy, ô Lord is thine, that thou recompensest euerie man according to his worke.

Trust in him] The seeond part of the psalme, ane admonition, and that twofolde, for partlie hee admonisheth the godly, partlie the wicked. The admonition belonging to the godly, is againe twofold: For partlie he warneth them to trust in God, partlie, that they should not trust in men. Trust in God sayeth he, Then, *powre out* (sayeth hee) *your mind before him, &c.*] this latter is the effect of the former. For they who

The other part of the psalme.

trust

truſt in God, they powre out all the cares and anguiſhes of their troubled mind before him. The argumēt is ſubjoyned, *for he is*, ſayeth he, *a refuge vnto vs*. Then he warneth them that they ſhoulde not put their confidence in men, for although this be not expreſly ſet downe, notwithſtanding it is to bee vnderſtood. The argument of this admonition is from the vanitie of men, of whatſoeuer eſtate and condition to conclude, they bee of. They that are baſe borne how many ſoever they be, they are vaine; How many ſoeuer they be that are noble, they are liers and deceitfull: And to the ende he may ſhew their greater vanitie, hee calleth them lies and vanitie it ſelfe. Alſo he amplifieth the vanitie of men, making a compariſon of them with vanitie it ſelfe. Vnderſtand not this place to bee exceſſiue or hyperbolick, for it is ſo indeede it ſelfe as he ſpeaketh. I grant indeed that man before the fal was ſome what, but after the fal, he is redacted to no-

nothing. For there remained not in him, yea not so much as one remanent crome of vprightnesse and holines. And if there bee any thing in him, it is wholy euill, and if man be any thinge, he is whollie evill, howe much so euer it be, or very wickednesse it selfe. And to bee this waye somewhat, it is worse then to bee nothing at all. Let the Papistes take heede to this, that make so much of the nature of man, yea to wit, so exellent make they it. *Dauid* reckoned it amongst the most vainest things but they will haue it to bee somewhat also in themselues, and they take away something from gods grace, that some vprightnesse may be giuen to man. Of these thinges marke first, a great difference betwixt them that put their confidence in God, and them who trust to other thinges. They who put their assurance in God, they verye willinglie communicat this benefit with others, and will haue all men with them to put their trust in God. But those who

put

put their confidence in other thinges, as in riches, in honoures, in the arme of man, they do not willinglie admit any others whosoeuer into their fellowship, and participation of these things. For they woulde together and at one time devoure them vppe themselues. God is a good thinge, which is sufficient for all men, neither yet if many at once bee participant of him, any one man shall be in a worse case who is participant together with the rest, neither yet for this doth hee receiue the lesse, but he rather is in a better case, and receiueth more, the mo fellowes he hath of the selfe same benefite. Marke secondly, hee admonisheth vs to put our trust in God, and that wee powre out our mindes before him. These two are so coupled among themselues, that he who trusteth in God, of necessitie hee powreth out into his bosome as it wer all the secretes of his minde. But contrariwise he who trusteth not, this man albeit hee seeme at some time to praye

and

and to open vp his minde vnto GOD, notwithstanding he never dealeth earnestlie and freely with GOD, but the thing that he doeth, he doeth it coldly and for the fashion onelie. For it is not possible, that any man who beleeueth not in GOD, will communicate his secrecies and cares of his minde familiarlie with God. How shall they call vpon him sayeth S. Paul, in whome they haue not beleeued? Rom. 10. 14.

Note thirdly, *David* while hee quieteth himselfe, in that towre as it were, watching and beholding all men appeare not onelie to be vaine in his sight, but to bee vanitie it selfe. Those surelie who firmelie by faith cleaue vnto God, these I say onely are they, who look vpon the vanitie of men, yea and rather the miserie and vanitie of this world. For it is not granteed to euerie man, presentlie to considder and discerne it. But those onely are they, who see no solide thinge but in God alone, and these are onely they who rightlie can giue their iudgement

con-

concerning the bleſſedneſſe and miſerie of the creature, in reſpect they onelie haue experience of that true bleſſedneſſe that is in God. *Truſt not to oppreſſion*] The ſecond admonition directed to the wicked ſeruantes of *Saul*, & pertening of neceſſitie to euerie one of them whatſoever. Now he warneth them, that they ſhould not truſt to oppreſſion, and that by reaſe they ſhould not vaniſh awaye. But wee muſt take heede to this word of vaniſhing away, for this cauſe we truſt to euerie thinge that by them wee may firmelie ſtande, and neither fall downe nor vaniſh away. Theſe verelie ſtand firmely alone who put their confidence in GOD alone: But they who put their truſte in any other things whatſoeuer, they are ſo farre away from that, that by them they are able to ſtande, that contrarie waies they vaniſh and fall away, none other wayes then water powred on vpon ſand. *If riches abounde ſet not your minde*] This warning generally pertaineth

neth to all men whatsoeuer. [*God hath once spoken*] This is a common argument to both the partes of the admonition, and it is taken from Gods judgment himselfe. The stronge, mightie and mercifull God, will recompence all men according to their workes, let euerie man therefore take heede, whether hee trusteth in GOD or in other thinges. The antesident is prouen by the testimonie of Gods owne worde, yea and that twise repeated ouer. *God hath spoken to me* (sayeth he) *&c.*] As if he should say. The same God hath verie oft confirmed it vnto me. Obserue first, *David* envieth not this excellent good thinge in them, which is GOD himselfe, notwithstanding they envied, yea this verie transitorie life of his. For to this purpose belongeth this admonition: By *Davids* example therefore thou hast set downe the nature of the Church, together with the disposition of the enemies thereof. These doe envie the verie transitorie life of the

members of the Church, but the Church envieth not them, yea ſhe wiſheth vnto them earneſtlie life euerlaſting. Chriſt prayed for them that curſed him, *Stewen* prayed that the ſins of thoſe that ſtoned him ſhould not be laide to their charge. Marke heare, ſecondlie, how great the madnes of man is, for it is a verie greate ſinne to put confidence in thinges, which otherwaies are indifferent, as in riches, in honours, or in the arme of man, which thinges you may vſe well alſo. How great then is the madneſſe, and howe grieuous is their ſinne, which put their hope in reaſe and oppreſſion, and in other thinges that are of their owne nature evill, which things you can at no time vſe well. Notwithſtanding ſome cauſe of this ſo great a madneſſe may bee learned, yea by this Example of SAVLES courtiers, to witte, that they committed all theſe thinges without any puniſhment. Now men preſentlie thinke that this is permitted to them

to

to doe, which is permitted to be done without any inflicting of punishment. This confidence therefore in wicked thinges, is not so much to be imputed to the wicked doers themselues, as it is to bee laide to their charge, whome it became to haue punished them, as to *Saull* and to the other magistrates, who vse to winke at the wicked deedes of courtiers, and of their flatterers, howsoeuer perverslie and preposterouslie magistrates and earthlie judges giue libertie to wicked men & malefactours. We learne in this place, that that heauenlye judge shall make it to come to passe, that the wicked at length shall vanish away in their reafe and oppression. Finally, this is not to bee pretermitted, that *David* sayeth, that hee was once and againe admonished concerning that righteous judgemẽt of God. whereby hee will recompence euerie man according to his worke. Which thing indeed is an euident, that *David* thought now and then of that last and

terrible judgement: Of the which ſure lie it becommeth vs all, yea the beſte men whoſoeuer oft to meditate thereon. For this is the nature, yea of the beſte men, that looking vpon that terrour of the Lorde, they haue neede to be brought vnder correction. For *Paul* ſpeaketh thus of himſelf, *knowing*, ſayth he, *that terrour of the Lorde, we bring men to the faith*. VVee are to bee allured I grant by the ſight of Gods mercy in Chriſt, to doe our dutie. Notwithſtanding ſuch is our nature, vnleſſe on the on parte as we are allured by Gods benefites, ſo on the other part wee be terrified be Gods judgements, ſurelie we cannot bee conteined in our dutie. To God therefore who prouideth al manner of waies for the ſaluation of his owne in Chriſt Ieſus his ſonne, bee all honour and glorie, Amen.

The Argument of the LXV. *Pſalme.*

It is a pſalme of thankſgiuing. *Dauid* burſteth foorth firſt in giuing of thankes and prayſing of God in the 2 and 3. verſes. Then follow the argumentes of the pro-

pe-

posed thanksgiuing, to the end of the psalme. All those argumentes are taken from Gods blessinges and benefites. The benefites are partlie spirituall and eternall, which belong onely to the affayres of the Church, vnto the 7, verse. And partlie bodielie and temporall, which againe are of two sortes in this psalme For partly they ar common, and belonging to all things created vnto the 10, verse and partelie they are proper and peculiar, bestowed vpon the Church of God vnto the ende of the psalme.

The LXV. Psalme.

1 A Psalme, the song of David, *committed tobe sung*, to the maister of Musick.

2 *O God whoe art in* Tzijon, *setled hope and praise is due vnto the, and to thee the vowe is to be rendred.*

3 *O thou who heares the prayer, vnto thee shall all flesh come.*

O GOD] The first part of the psalme, in which *Dauid*, first through a sense of his miserie and sinne, then through a feeling of Gods mercie, as it appeareth out of the fourth verse; thirdly by a faith quieting the selfe in GOD, hee bursteth out into Gods praise, and ascribeth onelie vnto him first the confi-

dence of his ſoule; Then, the prayſe of his mouth; Thirdly, whatſoeuer duty we haue bound our ſelues by a vowe to pay vnto our God, and this thinge DAVID doeth in the ſeconde verſe. Then next in the thirde verſe, he promiſeth that it ſhall certainely come to paſſe, that euerie man through faith ſhall come vnto GOD. The reaſon is conteined vnder the title which hee giueth vnto GOD, while hee calleth him the God who heareth the prayer. In the thirde verſe, hee promiſeth that faith of men in God, which hee ſayeth was peculiarlie due vnto him in the ſeconde verſe: As if hee ſhoulde ſay. Men indeede O God, oughte to giue their faith vnto thee, and they ſhall giue it thee, and ſhall beleeue in thee. Learne out of this place, what it is properlie to praiſe or glorifie God, it is indeede to aſcribe vnto him, the thinges which ar due vnto him: alſo the thinges which are due to him are thoſe, firſte confidence of the hearte; then praiſe of the mouth

mouth; thirdlie, are these duties which we are bound to accomplish, either by a vow or by any other whatsoeuer obligation. Then next wee learne heare, that it is not in the power of any man to burst foorth into the glorifying of God by these groundes; from which out of question the prayſing of *Dauid* proceedeth, neither yet is anye man able indifferentlie to pronounce those wordes which *Dauid* then at that time spake [*Setled hope and praise is due vnto thee,*] But that man is onely able to do this thing, who putteth his trust in God, through a feeling of Gods mercie, and quieteth himselfe in him. For no man glorifieth God, vnlesse it be of faith, also he that beleeueth in him, he both confesseth and professeth faith, & that all other offices are due vnto God in Christ.

4 *Thou clensest the wicked thinges and our defections, which have prevailed ouer vs.*

5 *Blessed is he whome thou chooseſt and*

admoniſheſt, who maye dwell in thy courtes, we are ſatisfied with the good thing of thy houſe, with the holy thinges of thy temple.

6 Thou ſpeakeſt out vnto vs in righteouſneſſe thinges that are to be reverenced, ô God of our ſaluation, the confidence of all the vttermoſt parts of the earth & ſea, that are fartheſt off.

THou clengeſt] Here follow the arguments of the praiſe ſet downe, from the benefites of God himſelf; and firſt the benefites ſpirituall towarde the Church. Of the ſpirituall the firſte is the forgiuenes of ſinnes, by which he concludeth that propoſed praiſe, to witt, that confidence is due vnto God, &c. Of this argumente that appeareth to bee true, which wee haue ſpoken, that DAVID burſteth foorth into this praiſe, from a ſenſe of Gods mercie, and of the remiſſion of his ſinnes. The wordes themſelues, whereby this benefite is expreſſed, clearelie do ſignifie that DAVID had firſt wraſtled with his ſinne, then that ſinne preuailed ouer him

him in this combat. Thirdly, that God had purged this sinne, from thence he giueth the glory of the forgiuenesse of his sins, or of his deliuerance from sin, to God alone, *Thou* (sayth he) *clensest*] for it cānot be, that any man can ascrive to God the praise of the remission of his sinnes, vnlesse hee haue first foughten with sinne, and haue felt himselfe weaker then sin in that combat: Then that God is stronger then sinne, to the which he himselfe was inferiour, from whence I praye you proceedeth that voice of PAVLE, *I thank God by Christe*. We reade in the same chapter, that *David* had foughten with sin: Then, that hee was carried captiue awaye vnder the lawe of sinne: of which ariseth that complaint, *ô miserable man that I am, who shall deliuer mee from the bodie of this death?* After this complaint, wee easilie perceiue, that a godlie man hath his refuge vnto Christ, & in that in him he hadde obteined deliuerance from his sinnes, whereof proceedeth that holy

giuing of thanks, *I thank my God throgh Ieſus Chriſt*? Wherefore we come not to the ſenſe of the feeling of Gods mercy without a fighting, to the glorifying of God himſelf. And there is alway a glorious yſſue of our combate, for it endeth in the glorifiing of God, with an vnſpeakeable and glorious joy Then next, the word of clenſing is to be marked, whereby is ſignified a purging by ſome ſacrifice propiciatorie, whereof he ſpeaketh. Pſalm. *51. 9. purge me ô lord with hyſſope*, that is, by the holy bloode of Chriſte, ſhaddowed out by that figure. This worde therefore ſignifieth that which is ſet down in *Heb, 9. Without blood there is no forgiueneſſe of ſinnes*. For the fathers did not vnder the lawe implore at any time mercy & pardon for their ſinnes without blood & ſacrifice to pacifie the wrath of God Neither we our ſelues this day feele in our heartes the forgiueneſſe of our ſinnes, but by that ſacrifice of Chriſt, apprehended firſt by faith, neither yet dare

dare we seeke the forgiuenesse of our sinnes, except in Christ and and in his sacrifice. *Blessed is he whome*] The second argument of praise, from the benefite of calling, which by the ordour of nature, preceedeth the remission of sinnes. Then he ariseth a litle higher in reckoning out of the spirituall benefites of God to forgiuenesse, the preceeding cause. Now he comprehendeth Calling within those partes as it were. The first is whereby God chooseth any man, that is, calleth him out from the number of loste men, vpon this parte doeth that follow, whereby he bringeth vs neerer, and maketh vs to approch hard to himselfe. For vnles he himselfe tooke holde of vs, & drew vs, as it were to himselfe, surelie, being called out, we shoulde not bee moved out of our place. Vpon this finallie doeth that part follow, which maketh vs to dwell in his courtes. Our calling therefore beginneth from that choise which God maketh, and it passeth

eth fordward by that drawing neere vnto God, and at laſt it endeth in that dwelling which is with GOD in his Church. But the phraſe of ſpeach which hee vſeth in vttering out of this benefite of calling, is not to bee pretermitted in ſilence. For hee ſpeaketh not this coldlie & barelie, thou chooſeſt vs, but with ane outcrye and a certaine woundering of the greatneſſe of this benefite; *Bleſſed is he* (ſayeth hee) *whome thou chooſeſt*. So wee are taught not ſo much to pronounce as to wonder at al the benefits of God in Chriſt ſuch is that incomprehenſible and vnſpeakeable greatneſſe of them all. But ſurelie ſome certaine apprehenſion is ſpeciallie required to this matter, of the benefites of God in our own harts. *For of the abundance of the heart the mouth ſpeaketh*, and he who feeleth nothing in his heart, verelie ſpeaketh ather litle or nothing in his mouth [*We are filled.*] He commendeth this benefite of calling from the effectes following

wing. The firſt is in Gods action toward them that are alreadie called bee him. The ſeconde is in the worde of God. As concerning the action, *hee filleth vs* (ſayeth hee) with good thinges & holy, as concerning the words thou ſpeakeſt out vnto vs thinges to bee in thy righteouſnes reuerenced. He who receiueth anye man in ludgeing, and ſetteth him at table, there are two things ſummarilie that he is able to do in entreating of his guheſt humanelie and daintelie: Firſt in ſetting before him the moſt delicate meate which he may feede vpon; the other is in delighting his eares, & making his heart glad with moſt pleaſant and glade ſpeeches of all ſortes: GOD dothe both theſe thinges to vs, whome hee hath once called, and invited, hauing thought vs worthie of his table. But the wordes are ſomewhat more diligentlie to bee conſidered. Of theſe thinges wherewithwe are filled in the houſe of God there are two properties, firſt they are

good

good and healthſome vnto vs: Then they are holie; By theſe good and holy thinges are all the ſpirituall bleſſinges in Chriſt meante. Of, the wordes alſo which hee ſpeaketh, there are likewiſe two properties, the firſt is, that they are reuerent, and therefore do require reuerence at the hearers hands. The ſecond is, that they are in righteouſneſſe that is, juſt, vpright and ſincere, without falſhood, without lying. Alſo in theſe words the promiſes of God concerning good and holy thinges are to bee vnderſtood, greater they are then we are able to comprehend in this life, but we ſhall be capable of them in that other life. You ſee then, with howe great gladneſſe, with howe greate a reioyſing of heart, we haue our abode in the houſe of God, and do ſit as it were at his table who not onely are ioyfull by faith of the goode thinges preſent, that is, by the preſent apprehenſion of them, but alſo by the hope of the benefites to come, which will be farre greater

ter then those present. Of these effects wee see that, that *David* not without cause published that man to be blessed, whome God did choose. For what is it to bee blessed, if this bee not, with so great a joy and gladnes of soule, to bee filled with thinges so good, so holy, & in the meane time to heare the promises of things to come, exceeding great, so reuerent, so righteous, so true. *O God of our saluation*] There is two titles of God heare, the one which respecteth the Church: for saluation belongeth to the Church. The other which respecteth all thinges created, for confidence is of al things created. Consider heare first then, as the goodnes of God not onelie extendeth the selfe to the Church, albeit chiefly to the Church, but also to al things created, & to these also which are without the Church: for he suffereth not yea euen the wicked to be destitute of his testimony, *Doing good vnto thē giuing vnto them raynes from the heauēs & fruitful seasons, filling*

their

their harts with food and gladnes. Euen ſo the Godlie look vpon God, & not onlye vpon his benefites towarde the Church, but alſo in his benefites towarde all thinges created. Conſidder nixt that there is ſome confidence alſo in God of the dūme and brutiſh creatures, For in their owne faſhion they thirſte for the grace of God, and haueing gotten the ſame, in their owne maner, they repoſe themſelues quietlie in their God, finally *they wait with certaine ſighes, the Reuelation of the ſonnes of God, with whome they alſo ſhal be ſet at freedome* Of this matter looke Rom. 8. In which place the hope of that glorye to come, is not giuen to man, but to thoſe who haue the firſt fruites of the ſpirit, but in the ſame place, ſome hope notwithſtanding of the glorye to come is attributed to the creatures, that you maye ſee that the thinges create brutiſh and dumme are in a better caſe, then men, if they be not regenerated by the ſpirit of GOD. [*Stabliſhing the mountaines.*]

Now

Nowe followe the corporall benefites of God, belonging in common to all thinges created. *Thou visiteſt*] Here follow the benefites bodielie, belonging to his owne Church, vnto the ende of the Pſalme. All which thinges ſeeing they neede no expoſition, but are eaſie to be vnderſtoode, it ſhall be ſufficient to haue poynted out the prophetes minde, eſpecially in reſpect they maye bee knowne eaſilie out of the longer writings of others.

The Argument of the LXXXIIII. *Pſalme*

It is a Pſalme of prayer, of *Dauids*, as it is likelie, being baniſhed through the tyrannie of *Saull*. It is firſte made of a heauie complaint vnto the 9 verſe. Then of a petition vnto the 13, verſe. Finallie of ane acclamatorie concluſion in the 13, verſe.

The LXXXIIII. Pſalme.

1 A Pſalme *(commited)* to the Maſter of the Muſick, among the poſterity of Korach. *(to be ſong)* vpon the inſtrumentes *Gittith*

2 *O Iehoua of hoſtes, how amiable are thy tabernacles!*

3 *My*

3 *My soule is touched with a desire, yea it faynteth to come to the courtes of Iehoua, my heart and my flesh, cry out to come vnto the strong liuing God.*

4 *To thine altars, Iehoua of hostes, my king, and my God, yea the sparrowe findeth an house, and the swallowe a nest for themselues, in the which they may lay there yong ones.*

5 *Blessed are they that dwell in thy house, they will prayse thee alway.*

6 *Blessed is the man, who in thee hath libertie of thy pathes, which the godlie haue in their mind.*

7 *Blessed are they who passing through the valley of the Mulberrie, appoynt that fountaine, whome also the raine of thy blessings do couer.*

8 *They goe from battell array, to battel array, let euery man compeir before God in Tzyon.*

O Iehoua] The first part of the psalme the complaint, in which the diuers passions of *Dauids* mind being banished, vtter themselues. And first indeede the

the affection of that loue whereby hee embraceth Gods presence in his Church, is brought out in this verse. For *David* when he had felt that sweetnesse of the presence of GOD, which then was tied vnto the Church of the Iewes, he was taken with a wonderfull loue thereof. Also hee openeth vp that most tender loue in this word, [*How amiable,*] For this word is the speech of a lover. By the name of *Tabernacles* he vnderstandeth that visible Ministrie, which then was bounde to the temple of Ierusalem onely, and in which God exhibited himselfe to his people to be seene in some sort. [*My soule is touched*] In this the passion of desire vttereth the selfe: For when the holy man was banished, from that presence of GOD which he so greatly loued, hee was not touched with a meane desire thereof. For desire properly ariseth, of the absence of these thinges which we loue. Considder therefore what it is to haue once taisted how gracious the Lord is,

for of the taiſt commeth the loue, of the loue ariſeth the deſire of the thing abſent, which thinge the ſelfe ſurelie is neuer deſtitute of ſome ſorte of enioying and preſence. *Bleſſed are they that hunger and thirſt for righteouſnes, becauſe they ſhall be ſatisfied.* But they, who at no time haue taiſted howe gracious the Lorde is, they ſurelie are not taken with his loue, and they who loue not, they deſire not him that is abſent. For what is the cauſe that you ſee manie deſtitute of this viſible preſence of God which is in his Miniſterie, & notwithſtan-ding are not ſo much, as by the leaſte feeling, touched with the ſenſe thereof. Theſe neuer taſted, how ſweete this preſence of G O D was in his miniſterie. From thence there is no loue of God, againe from thence, there is no deſire of him. But what would you thinke of thoſe, which not onely doe ſuffer themſelues willinglie to be depriued of this preſence of god, but alſo perſecute the ſame al the waies

they

they can? I pray you of what minde ar thoſe men toward God, & how wickedly are they diſpoſed. [*Yea my ſoule fainteth*] He aggravateth that his deſire to come vnto God, and firſte indeede from that, that through the deſire, his minde fayleth him: Then from that, that he is whollie occupied with that deſire, both in his heart, in his fleſh, in his minde, in his bodie: Thirdlie from that, that through the deſire he cryeth out. Marke therefore in this place, how vehement the paſſion vſeth to be in the godlie, not onlie of deſire, but of loue, ſorrow and rejoyſing &c. For that ſpirit of GOD, which ſtirreth vp this affectiō in the godly is incōprehenſible. From thence his operation is marueilous in the hart, not ſuch natural commotiones indeede as vſe to bee in the mind, as the naturall deſire, the naturall loue, the naturall ſorrow, &c. From thence the ſighes of the godlie are ſaid to bee vnſpeakeable. *Rom.* 8, and the joye vnutterable and glorious. 1. *Pet.* 1

Neuertheles there is ſomething in the affection of the godlie, which you may vvounder at, and which you cannot finde in the naturall paſſion: Their deſire is vehement, it is not without ſome preſence and enjoying of that thing which they deſire, from thence ariſeth that pleaſure while they deſire. For their ſighes cannot be expreſſed, ſurelie they are not without ſome ioye, if the vnſpeakeable ioy bee not conioyned with inutterable ſighes. [*To the ſtrong God.*] Vnder theſe titles of God there is ſome cauſe of ſo great a deſire, for he felt that his whole power & his life was from God, who is both ſtrong and liuing, that is, whoe is not onelie ſtrong in himſelfe, but furniſheth ſtrength vnto his creatures, not onelie liueth himſelfe, but powreth in life into the things created: they then which feele themſelues to liue by God, that they moue and are, ſurelie they ſuffer not themſelues to wante the preſence of God: But they who feele not that thing

thing, they take that absence of God in a good ynough part. I grant, all liue indeede, and are by him, but all vnderstand not that: onelie they vnderstand and feele that, who haue begun to liue that life of God, & haue the first fruites of the Spirit. They indeede ascribe to God alone as his gifte, not onelie that spirituall life, but euen the sensuall life, [*Yea the sparrow.*] The third affection. Indignation, for he is angrie, yea that a sparrow or a swallow, shall haue some entrie to the altars of God: when notwith-standing the altares of GOD, belong nothinge to those litle birdes : But he himselfe which is a member of the Church, all entrie vnto the Church of God is vtterly stopped vp. You see therefore that the Godlie, being destitute of Gods presẽce, envie that the little birdes shoulde haue the same, and they thinke themselues miserable in respect of the birdes. You see also, that God by the birdes, doeth after some sorte prouoke men to æmu-

lation. The vngodlie in this life do suffer easilie the things created and dum, to draw neerer vnto god thē thēselues, and yet for all this, thinke not themselues in this respect, either more blessed or more miserable thē themselues. But when they shall come to that latter judgement or to that aire, and to those clowdes, wherewith the Lorde shall be invironed, and vpon which he shall set miserable men, they shall thinke the birdes happie in respect of themselues. [*My King and my God.*] Those names of God, sufficientlie declare that there was also some presence of God present at that time, when hee so grieuouslie complaineth of his absence. For these words proceede from faith, that is, from some present apprehension. You will see then the godlie complaine of the absence of GOD, when notwithstanding they feele him present in some sorte. They complayn also of his absence, because they cannot get that presence and communion of

of God, which they would haue. For we liue here by faith, and not by ſight, that is, we looke a far off onely vppon the Lorde, and that ſelfe ſame ſight, which is from a farre off, is hindred many waies; yea, many times alſo all preſẽce of God, is reft away from our eies. From thence ariſeth that deſire of *flitting out of this bodie, and going to dwell with the Lord.* From thence come theſe complaints, concerning the Lords abſence. *Bleſſed are thoſe who dwel*] This is the fourth affection, woundring. He cannot ſufficiently wounder at the bleſſedneſſe of theſe men, who haue ſome entry patent vnto God, that is, to that viſible miniſterie, in which God exhibited himſelf to be ſeene in ſome ſort. For whoſoeuer at any time haue God preſent with themſelues, thoſe define that bleſſedneſſe, that felicity of man, by that ſame preſence and communion, which is with God: Neither are they able at any time, who haue not ſeene God in Chriſt, either to thinke

aright or ſpeak truly of that happines. From thence proceed theſe ſhamefull errours of prophane Philoſophers; of which number, ſome haue beene ſo mad, that they haue placed the miſerie of man, in place of his happines. Alſo, thoſe whom in the firſt place hee publiſhed to bee bleſſed; thoſe appeare to be the Levites and the Prieſtes. For thoſe are they who dwelt in the houſe of God, and according to their office, perpetually prayſed him. The Miniſters therefore of the Church, obteine the firſt place of happineſſe, and no marvell indeede, if thou wilt meaſure happineſſe by Gods preſence, and the glorifying of his name. For the Miniſterie are ſanctified & ſeparated aboue others, to communicate with GOD; vpon whom this thing lyeth as a parte of their office, that they poynt out as it were, with the finger, God whom they firſt haue ſeene in Chriſt, and paynte out Chriſt before the eies, to others in the preaching of the Goſpell, and

cru-

crucifie him as it were to others: therefore the faithfull Miniſters and ſtewards of the myſterie of Chriſt, are chiefliebleſſed; but if they be not faithfull, they are of all men the moſt miſerable, *Bleſſed is the man*] Secondly, he eſteemeth them to be bleſſed, who haue an eaſie entrie into the Church of God: For this is that which he ſayeth: *Who in thee haue libertie of thy pathes*] For here alſo is the matter of happines, that there is an eaſie paſſage made vnto vs, to the aſſemblies of the Church, in which the worde of God is heard and preached, and the Sacraments are miniſtred: But wee very oft, fulfill that which is commonly ſpoken; The nearer that wee draw to the Temple of God in our bodie; wee are the farther in our ſoule from God; and we abuſe that libertie and power, in which there is any matter of bleſſednes: For wee haue taken a loathing of the worde of God, and of the Eccleſiaſticall aſſemblies long ſince. *Bleſſed are they*] Thirdly

ly, hee counteth these among the blessed, who, howbeit they had a hard way & a droughthie place to passe through as was the valley of the mulberie, are compelled to journey, & likewise travell in a raynie weather: Notwithstanding, they are able to come vnto the Church of God: *Appoynt that fountaine*] That is, they refresh themselues with a consideration of that fountaine of GOD, vnto the which, they striue through those droughthie places, *The rayne of thy blessing*] That is, which for the most parte, is sent to communicate the blessing of God with the earth, & maketh it fertil. Thou seest then that those are blessed, to whome otherwise there is an hard entry into the Church of GOD, if in the meane time they come vnto him: For the difficultie of comming vnto God, taketh not away our happinesse, if sobeit at length wee take holde on him. But these surely are the meet judges of this happines, who haue once tasted, howe gracious the Lord

Lorde is, and what greate ſweetnes is in his preſence. *They goe from battle array*] The reaſon of their bleſſednes, who haue an vneaſie waye vnto the Church of God, from the event. *They go* (ſayeth he] *from battel aray, to battel aray*] That is, after they are commed into the Church, that difficil way being accompliſhed, they paſſe from one holy aſſembly to another daylie, to exerciſe publickly, the whole worſhippe of GOD. It is a borrowed ſpeech from warfare. *Let every man compeare*] This is done according to the Lawe. Hee ſheweth evidently then their happineſſe, who haue an hard journey vnto the Church, from the notable iſſue; for wee muſt meaſure bleſſedneſſe from the iſſue, and not from the meanes, whereby wee attaine vnto the iſſue. And therefore our Saviour in the fifth of Matthew ſaieth, *Bleſſed are they that mourne, for they ſhal be comforted*, whereby hee ſignifieth, that bleſſednes is not ſo much in the mourning, as it is in the con-

conſolation: Not-with-ſtanding, hee ſheweth that mourning is a neceſſarie midds for comfort. ſo that if wee mourne not in this life, there ſhall be no comforte for vs in that that is to come, vnles we paſſe as it were in ſome ſort through the Helles, wee ſhall not come vnto the Heavens.

9 *O Iehova, God of hoſtes, heare my prayer, conceiue with thine eares, ô God of Iahakob.* Selah.

10 *O our ſhield, behold, ô God, and looke vpon the face of thy Chriſt.*

11 *For one daye in thy courtes is better then a thouſand. I chooſe to haunt the threſholde in the houſe of my God, then to dwell in the pauillion of iniquitie.*

12 *For God Iehova is the ſunne & the ſhield, Iehova giveth grace and glory, hee with-holdeth not good, from them that walke in vprightnes.*

O Iehova] The ſecond parte of the Pſalme, the prayer. Now hee prayeth vnto GOD, that of his mercy hee would

would bring him home from banishment into his Church: The petition is conteined in two verses: The reason therof is vnto the 13. verse. The ground of the petition, vppon the which it is built, is easilie perceived from the titles and names, whereby hee incalleth God. Also, the ground of the petition firste, is indeede in taking holde on GOD in his everlasting essence, from whence hee is called Iehova: Then next, in that his infinite power, from whence hee is called, the GOD of hostes, and that he hath vnder his dominion, al hostes and armies; aswel the heavenly, as the earthly. Thirdly, in his mercy, which he hath made manifest in that covenant, made with *Abraham*, *Isaac*, and *Iakob*, from whence hee is called, the God of *Iahakob*. For wee cannot pray vnto God, except we take holde on him in our heart, not only in that his everlasting essence, wherby he is distinguished, from all things created, but also in his proprieties, but chiefe-

chiefely in two; power, whereby he is able to ſaue vs, and merey, whereby he is willing to ſaue vs. Alſo, we vtter this apprehenſion of heart, in the titles and names of God, while wee call him Iehova, ſometime the God of armies, at other times, the God of *Iahakob*; and finallie, when wee are praying, we call vpon him by other titles. It is to be marked in the petition, that hee repeateth the ſelfe ſame petitiō. This repetition ſheweth evidently, the earneſt deſire of the thing ſought for, without the which, wee ſhould not call vppon God, for the deſire of the heart, is a certaine neceſſary foundation of praiers. From thence aryſe thoſe vehement and repeated petitions, the which ſelfſame askings againe, of neceſſitie, God muſt heare. But if there be not a deſire of the heart, the askings are but colde and drye, and therefore againe they get nothing but a colde & a drye aunſwere from God, and procure rather ſome judgement, then any benefite.

For

For we ſhould not deale for the faſhion ſake with God. *O our ſhield*] How oft he craveth, ſo oft he calleth vppon God moſt reverently, which thing, is an evidente, that every one of theſe words proceed from particular apprehenſions of the heart. Men commonly when they ſpeake to ſuperiour powers, they vſe oft and honorable ſtyles; but for the moſt part fayned ſtyles. But the godly, when they ſpeake reverently vnto God, they ſpeake from the entire ſincerity, reverence, faith and loue of the heart. For wee muſt deale with GOD, the ſearcher of the hearts, with vprightnes of heart, and not make our word ſo much as our ſoule approoved vnto him, and this cannot bee done without his owne ſpirit: For no man calleth Ieſus Chriſt, but by the holie Spirite [*Behold*] As he firſt ſought the eare, ſo nowe hee deſireth the eie of GOD: For the godly are not at reſte within themſelues, before they firſte feele, that all the ſenſes of their God, as

it were, are exerciſed vppon them; for even as they, who ſavoure not but of thoſe earthly things, ſeme not to themſelues able to liue, vnles they haue the eare of the Princes of this world open vnto them, and haue their eie fixed vpon them: ſo they who ſeek that everlaſting life, they depend altogether vpon the eie and eare of God, who is the alone author of life, and in whoſe face there is ſacietie of joyes. *For one day is*] This is the argument of the petition, from that joye which is in the Church of God. Of this joy he entreateth by way of compariſon, and he aggregeth it by a compariſon taken frō a thing that is leſſe, of that joy which is in the pavillions of wickednes, that is, which is without the Church, without the which, there is nothing but wickedneſſe: as if he ſhould ſaye, The joye of one daye in the Church, is more then the joy of a thouſand daies without the Church; from thence hee concludeth: *Therefore I had rather haue*

the

the threshold in the house of God, &c. Hee preferreth then the joye of one day in the Church, to the joy of many dayes without the Church. The reason is, because the weight & quantity of that spiritual joye which is in the Church, recompenseth the shortnesse of the time: For one crumme, if it were no more of that spirituall joy, is of greater weight & estimation, then is the whole joy of this world. Marke, if so little a time of spirituall gladnesse, begun but onely in this fighting Church vppon earth, surpasseth by so many degrees, that whole time of the joy, which is of this world; I pray you, how much shal wee say the eternitie of that spirituall ioy to be, which at length is to be perfited in the triumphant Church, to be more excellent, I say, then all the joye of this worlde, which lasteth but for a moment as it were? For the whole time of this joy, if it be compared with eternitie, what other thing is it, then a certaine moment, and that gladnes of

the world, if it be compared with that heavenly ioy, how vaine and light is it? Compare therfore, that everlasting weight, of that excellently excellent glorie, so to speake with the Apostle, with this momentanean lightnesse of worldly ioye. The Prophet said not greate ioye, which is in the Church, when he brought in the cause, wherefore he desired to bee brought home againe into the Church, but by waye of comparison he saide, that this ioye was greater, then that ioy of the whole world is; yea, he preferred one daye of this ioy: to a thousand dayes of worldlie ioye, and not only preferred he this ioye, which is in the Church, to that ioy which is in the world, but having vtterly abandoned this worldly ioye, he choose that spiritual ioy. Here then I marke, that is not sufficient, if we saye there is a great ioye in the Church of God, vnlesse wee prefer the same also vnto the whole ioye of this world. Againe, it is not ynough, if in worde we

2.Cor.4

pre-

prefer the ſame, except alſo wee make ſome choiſe thereof alſo in this life. *Moyſes* chooſe rather to bee afflicted with the people of God, then to enjoy the commodities of iniquitie. If therefore *Moyſes* chooſe the affliction and miſery of the Church, having contemned altogether the royall pleaſures; how much more ought we to chooſe that gladneſſe, which is in the Church of God, having deſpiſed in the meane time, all the pleaſures of this worlde. Which ioy, ſurely if we chooſe not in this life in ſome certaine meaſure, certainely wee ſhall never enioy that perfite pleaſure which is in the other life.

For God is the Sun] The reaſon, wherefore hee chooſe rather to haunt the threſholde in Gods houſe, taken from God himſelfe, and from his preſence in the Church, as of a certaine Sunne and Shield. God is a certaine Sun, becauſe the beame of his grace ſhineth in our harts, as the Apoſtle ſpeaketh. And hee is a ſhield, becauſe he protecteth & 2. Cor. 6.

reſcueth his Church, and defendeth it from evill: For without the Church, there is no protection, no ſalvation, as there is no light, no grace. But the borrowed figuratiue ſpeeches following, expound theſe wordes, by which it is ſaide firſt, *Iehova giveth grace and glory*: For, for this cauſe he is called a Sun. Then is ſubjoyned: *Hee reſtrayneth not good from them which walk in vprightnes*] That is, who are truly and really of the Church. But vnderſtand therewith, he holdeth off and reſtrayneth evill from the Church, and the members of the Church. For, for this hee is called a ſhield. Mark, who finally ar they, who choſe to dwell in the houſe of God, or in the church, to wit, thoſe only ar they who behold that Sunne ſhining in the Church, and that buckler, which protecteth the Church. But others, vpon whome that Sun hath not ſhined, and whom that ſhield defendeth not, they are ſo farre from that, that they would dwell in the Church of GOD, that con-

contrariwise, with all their heart they abhor the societie of the Church, and of the Saintes. It is therefore greatly to the purpose, once to haue looked vpon that presence of god in his church.

13 *O Iehoua of hosts, blessed is the man that hath his confidence in thee.*

O Iehova, blessed is the man] The conclusion of the prayer, conteining an excellent acclamatorie sentence, in which *Dauid* having considdered that presence of GOD in his Church, hee publisheth him to bee blessed, who putteth his trust in God, that is, who is in the Church, and enjoyeth that presence of God in his Church. He therefore that beholdeth God present in his Church, not only he chooseth to dwel in the Church, but he judgeth him to be blessed, whosoever hee be that by faith and loue in God, joyneth himself vnto the Church, and that man alone indeede is the judge of the true felicitie and miserie of man, who seeth the presence of GOD in his Church

for this man judgeth, yea, and he judgeth indeede aright, from that presence of God, either of the happinesse or miserie of man. To God therefore in his Church, be all glory, through Iesus Christ, for evermore, Amen.

The Argument of the CXVI. *Psalme.*

Of this Psalme, there are fiue partes. The first, he professeth his loue toward God, and he adioyneth and amplifieth the cause of this loue, vnto the 7. verse. Secondly, by faith he gloryeth with his owne soule. Thirdly, he gloryeth with God, vnto the 10. verse. Fourthly, hee confesseth his owne weaknesse, which was sometime in him, and that by a comparison of the faith which then he had, vnto the 12. verse. Fiftly, he taketh purpose to render thanks vnto God.

The CXVI. Psalme.

1 *I loue Iehova, for he heareth my voice, my deprecationes.*

2 *For he hath bowed the eare vnto me, when I called vpon him in my dayes.*

3 *And when the dolours of death compassed mee about, and the griefes of the graue met me, finding anguish and sorrow,*

4 *I called vppon the name of Iehova, saying, I beseech thee, O Iehova deliver my soule*

soule:

5 *Gracious Iehova and righteous: Our God, I say, merciſull,*

6 *Iehova preſerving the ſimple, when I am brought to nothing, he beſtoweth ſalvation vpon me.*

I *Loue Iehova*] The firſt paite of the Pſalme as we haue ſpoken, in which he profeſſeth that loue, whereby hee loved God. Alſo, loue is ane certaine affection in the hearte, whereby any man carneſtlie deſireth the communion & conjunction of that thing which he loveth: whatſoever thing ſurely it be. But if the loue of any man towarde another be very fervente, then verely he who loveth, deſireth himſelfe to be made one, & as it were one man, with him whom he loveth. *Paule* expreſſeth the force of this loue, when he ſaide, *O Corinthians, my mouth is opened towarde you, mine heart is made large. Ye are not kept ſtraight in vs, but ye are kept ſtraight in your owne bowels.* By which words indeede, hee ſheweth by the affection of 2. Cor. 6. 11. 12.

his loue toward the *Corinthians*, that his heart was so enlarged, that he receiued them, as it were, within himselfe, and into the bosome of his heart, and that hee became, as it were, one man with them. The loue of God is, whereby we desire the communion & con-
2 Cor. 5. 6. 8. junction with God. *Paule* sayeth, *Wee are bold though we know that whiles we are at home in the bodie, we are absent from the Lorde. Neuerthelesse wee are bold, and loue rather to remoone out of the bodie, and to dwell with the Lord.* From whence proceedeth this *Pauls* approbation? surely from that loue of his Lord, who as hee sayeth in the same Chapter, verse 14. *The loue of Christ constrayned him*, and continually carryed him forward vnto the Lord. And this is the cause wherefore we sighing, wait for the comming of Christ: For the loue whereby wee embrace Christ, earnestly thirsteth for that conjunction with Christ. There is also another thing that is required in this loue, that is, that for the loue of Christ,

Christ, wee would be willing to loose the most deare things whatsoever we haue in this life. So Christ speaketh in *Luke*: *If any man come vnto me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my Desciple.* Luk. 14. 26. By which wordes, Christ signifieth, that his loue is to be bought, yea, with the hatred of those thinges which are most deare, if it can no otherwise be obteined. And this indeede was *Davids* loue, which hee professeth in this place. Such should al our loue be, who professe the same God with him. And in this respect wee are chiefely most happie, because wee haue that God of *Abraham*, *Isaac*, *Iahakob*, and *David*, whom we may loue, whome wee may worship. *For he heareth*] This is an argument of loue frō the benefite of his deliverance, from whence arose a certain earnest feling of the mercie of God toward him. Marke then, that the knowledge of the goodnes of God, and

and the ſenſe of his mercy and loue towarde vs, continually goeth before our loue toward him. *He loueth vs* (layeth IOHN) *not becauſe we haue loued him firſt.* For it is impoſſible that any man can loue God, vnleſſe that now firſte *that loue of God in Chriſt Ieſus, be powred out in his heart by the holy Spirit. Dauid* in every place profeſſeth his loue toward God, hee giveth an account thereof continually from the mercy of God toward him. *I wil loue thee* (ſaith he) *frō my very moſt inward bowels*, And what is the reaſon? *Iehoua is my ſtrength, Iehoua is my rocke and my ſtrong tower, &c.* By which words indeed, he declareth the cauſe wherefore hee ſo much loved GOD, that it was the mercy of God toward him. But if verely we wil loue God (for except we loue him, we are miſerable) and if we will ſet our affection vpon God, we haue neede of nothing ſo much then of diligent marking of all his benefites, which he continually heapeth vpō vs. For theſe ar ſo ma-

1. Iohn, 4. 19.

Rom. 5, 5.

Pſal. 18. 2.

many testimonies of gods loue toward vs. Now wee haue said, that the loue of God towarde vs, is the cause of our loue toward him. Wherefore, to the end that wee may loue God from our soule, every particular benefite of God, so farre as it is possible, is to be marked by vs. For surely the cause wherefore our harts burne not in that loue, where in they ought to burne towards God, proceedeth from this, that we consider so slightlie his benefites toward vs, especially that greatest benefite of all, the benefite of our Redemption in Iesus Christ; for while his benefites are not weighed, there is no sense of his loue toward vs. And when there is not a feeling of his loue towarde vs, howe can it come to passe, that wee can loue him? *He heareth my deprecation*] Therefore the prayers went before the benefites of God, and the sense of his mercy. For by those degrees, we come as it were vnto the loue of God. First wee seek at Gods hands any benefite, whether

ther it be Temporal or Spiritual. Then after we haue gotten the benefite, wee feel his mercy & loue toward vs, as the fountain frō which that benefite flowed. Finally, from that sense of the loue of God toward vs, that our loue again towrad him arryseth. Wherefore, to the ende, that any man may earnestly loue the Lord, his prayers ought to be continuall; for of continuall prayers and supplications, continuall benefites of God come vnto vs, which are so many testimonies of that his loue toward vs in Christ. *For he hath bowed*] Hee openeth vp at greater length, the reason immediatly preceeding of his loue, & he abydeth in amplifying thereof, vnto the 7. verse. *In my dayes*] Hee vnderstandeth the dayes of affliction and anguish, as the verse following maketh manifest. In this meaning, the word [*daye*] is taken. *Remember against the Edomites of the day of Ierusalem*, that is, of the affliction, whereby the Edomites afflicted the Church. So *Ieremy* in the La-

Psal. 137.

Lamentation 1.21. For times, metonymically in every language, vse to be taken for misery in times and dayes. We see therefore in this place, that affliction thrusted *David* forward to praiers. For the feeling of misery, stirreth vppe the petition of mercy. Neither doth any man earnestly pray vnto God, but he whom his owne miserie mooveth. Consídder therefore, first the fountayne of that loue which he set down, to wit, the sense of misery, from thence proceed prayers; from prayers againe aryseth the benefite of deliverance; from the benefite of deliverance, commeth the feeling of the loue and mercy of God; from the sense of the loue and mercy of God, proceedeth againe our loue towarde God. This therefore is the first degree of our blessednesse, that wee our selues feele how miserable we are, & it is good to be afflicted. *It is good for me* (sayeth *David*) *that thou hast humbled me.* Looke the effects of afflictions. *Affliction causeth patience,*

and

and patience, experience, and experience hope, also hope maketh not ashamed. For although the roote seemeth to be bitter, notwithstanding it bringeth foorth at length sweet fruites. *And when the dolours of death compassed*] He declareth againe more plainely, the thing that immediatly before hee had spoken. And first, hee setteth before our eyes, that present daunger, in the which hee was placed. Then he setteth down his sorrow, proceeding from that danger and perill. Thirdly, the deliverance after the dolour: And wee haue these things vnto the 7. verse. First, therefore he paynteth out vnto vs his dangers, in these words: *And when the dolours, &c.* By which words, he meanethane most dangerous and most imminent perril, Looke 2. Sam. 22. 5. and Psal. 18. 5, *David* being constitute in this perrill and anguish, almost hee was driven to a certaine desperation; for, as we shal see hereafter, in the 11. verse, hee bursteth foorth into wordes of infidelitie, and

Heb, 12. 11

accu-

accuseth *Samuel* of a lie, as if hee had promised him the Kingdome of Israel, not of the Spirit of God, but of a fleshly mind. From whence we learne, how great the force of afflictions & sorrow is, yea, in the very godly. Neither ought we rashly to judg of the dolour and impatience of men, when they ar grievously afflicted and exercised vnder the hand of God. *Dauid* complayneth in another place: *When I held my tongue* (sayeth he) *my bones were away, in my roaring all the day.* Where he professeth, that for a time in his afflictions, he rather roared like a Lyon, then vttered the voice of a man. *Anguish, &c.*] In these words, he openeth vp his sorrow which arose from the present danger. *I called vppon the name*] Here wee haue the deliverance out of the danger, after the sorrow. First he declareth, that he calleth vpon the name of Iehova, & this was the first grace, and a certaine preparation to the deliverance following. For surely, if we will compare this Psal. 32. 3.

gift

gift of praying, with temporal deliverances whatsoever, the gift of prayer is a certaine greater gift, then are all these temporall deliverances, and hee who hath gotten but only the Spirite of prayer in afflictions and daungers, hath gotten more at Gods hande, then if he had gotten this present life, and al temporall deliverances; and it is certaine, that he to whome God hath given that his Spirite, whereby hee may pray, that hee shall not praye in vaine, but shall get a deliverance, either temporall or everlasting: from whence *Paule* prooveth the certainty of the glorie to come by that reason, because the Spirite maketh intercession for vs, with sighes that cannot bee expressed. We haue the summe of *Davids* petition comprehended here. *I beseech thee Iehoua (sayth he) deliver my soule*] Then he craveth deliverance. Marke then, When affliction oppressed *David* outwardly, and sorrow within, that is, his affaires were no waies in an good e-

Rom. 8.

state

ſtate, neither was the diſpoſition of his mind quiet, then God would not take *David* out of this life, being thus diſpoſed & afflicted. For if death had ſeazed vppon him, being thus afflicted, ſurely not onely the preſent life, but the life to come had bene brought into danger. But, having firſt ſent his ſpirit, he reformed *Davids* mind within, and bowed it to prayers. Then he delivered him out of danger. Mark then, that the godly are oft brought to an extreame danger, yea, not only externally, but alſo they are in an evill caſe within, and are at ſome times driven into a certaine deſpaire, in the which, they being now placed, if God would bereaue them of this life, or would ſuffer them to be oppreſſed, they ſhould be in daunger to looſe that other life. But God vſeth thus to deale with his owne, that hee taketh them not out of this life, except they be well diſpoſed in ſome meaſure in their ſoule, & well furniſhed with his Spirit: When con-

trariwise, he suffereth the wicked, being in an evill case, and driven into desperatiō to perish, their souls not being turned vnto him, before their laste breath go out. Obserue secondly: We see that *Davids* last refuge is here vnto God. Good and evill men are alike subject vnto the afflictions of this life, before they come vnto the last daunger, the wicked appeare ever to be in the better estate, for all things that belong vnto this worldly life, are for the most parte readie at their hande, yea, they haue very many deliverances: But when they come to the last daunger, and when all the helpes of this worlde fayle, then the godly are in ane over farre better case, and whosoever they be that put their trust in GOD; for God is a refuge vnto them: But the vngodly ar driven into despaire. *Gracious Iehova*] Here followeth the effecte of *Davids* petition, deliverance out of the present perrill. *When* (sayeth he) *I was vtterly brought downe, God bestowed*

sal-

ſalvation vpon me. He ſpeaketh not this rawlie and coldly, but hee deſcribeth his God accordingly to the purpoſe; firſt from his grace, juſtice and mercy; then from a general effect of theſe cauſes. *Gracious*] God is called gracious, becauſe of his meere grace, without the deſerving of men, he beſtoweth vpon vs, all his benefites. He is called [*Iuſt*] becauſe he is true and faithfull in his promiſes. For Iuſtice, if at any time it bee conjoyned with deliverance (as when it is ſaide, that God is juſte, becauſe he delivereth vs) then faithfulnes is to be ſeene in the promiſes: As Pſal. 31.2. *In thy righteouſnes deliver me.* And Pſal. 51. *Deliver me from bloud, ô God, the God of my ſalvation, and my tongue ſhall ſing thy righteouſnes.* Finally, he is [*merciful*] becauſe he regardeth the miſerie of the afflicted. For mercy hath a reſpect vnto miſery. *Iehova preſerving the ſimple*] That is, that generall effect, proceeding from the properties of GOD aboue rehearſed. The ſimple in this

place are they who are deſtitute of mans helpe and counſell, and who in a ſingle minde, recommend themſelues vnto God. This deſcription of God, is applyed to the following effect of *Dauids* deliverance. For thoſe godly men, if at any time they haue made mention of any worke of GOD, they deſcribed God the worker thereof, according as it aggreed with the worke, and they called him, either juſt or powerfull, or wiſe or merciful. *Paule* going about to ſpeake of quickning, aſwell of the Iewes, as of the Gentiles: firſt hee deſcribed God, frō the cauſe of quickning, to witte, from his mercy. *God* (ſaieth he) *who is rich in mercy, becauſe of his great loue, whereby hee hath loued vs, hee hath quickened vs together with Chriſt.* That is, hee had conſiddered diligentlie the benefite of quickning, and felt it intirely in his ſoule. From thence he aſcendeth, to the cauſe it ſelfe, to wit, to the mercy of God. For they who meditate earneſtlie, concerning the effects

Epheſ. 2. 4.

fects of God, thoſe ſame men alſo, doe not les ſeriouſlie panſe of the cauſes & of the effects which are in God, & they glorifie God in them; and every man ſurely, as hee weigheth the effects and benefites of God; ſo hath he an apprehenſion, either more light, or more weightie of God; ſo that wee may gather, yea, of the very naming of God, how much men are mooved with the workes of GOD, if at any time they ſpeake of them. For if in the meane time, that they ſpeake of the workes of God, they name not God with that reverence which is due, ſurelie that is an evident, that there is but a light apprehenſion onely of Gods workes.

7 Returne vnto thy reſt, ô my ſoule, ſeeing Iehoua is beneficiall toward thee:

8 Becauſe thou haſt delivered my ſelfe from death, mine eies from teares, my feete from falling.

9 I will walke continually before Iehoua, in the countreyes of the living.

RETURNE VNTO] The ſecond parte of the Pſalme; The glorying of faith, both in his owne ſoule, and likewiſe before God; And firſt he gloryeth in his owne ſoule. *Returne* (ſayeth hee) *ô my ſoule vnto thy reſt*] Hee oppoſeth this reſte or peace, to anguiſh & ſorrow, of the which hee had ſpoken before in the third verſe: As if he ſhould ſaye; Diſquiet not thy ſelfe any more, neither be in any ſorrowing, but nowe at laſt quiet thy ſelfe: The cauſe is adjoyned. *For God is bountifull vnto thee*] The reaſon then is taken, from the preſent benefite of God. It may be asked in this place, whether if the benefit of GOD, ſetteth the ſoule of the diſquieted man at reſt? Which if it be ſo, what is the efficacie of faith or hope, which is of a thing that is abſent? I aunſwere, ſeeing faith, vnder which hope is conteined, & the preſent enjoying of the thing, are two divers things: Faith indeede hath great ſtrength to quiet and pacifie the troubled minde: Notwithſtan-

ſtanding, the preſence of the thing it ſelf hath greater ſtrength to bring that matter to paſſe. Faith indeede, which reſpecteth that life to come, and as it were, exhibiteh it preſent to vs; I grant, it furniſheth a peace, that is aboue all knowledge: But how great ſhall this peace be, when we ſhall enjoy that life to come, fully and perfitly? That is not to be in ſilence pretermitted, that hee nameth Iehova to bee the authour of this benefite and deliverance: *Iehova* (ſayeth hee) *is bountifull vnto me*] Hee ſaid not rawlie & nakedly to his ſoule, *becauſe thou haſte delivered mee from preſent danger*, but he nameth God to bee the authour of the deliverance, from thence aryſeth that reſt. For God himſelfe, the authour of all benefites, is a thing ſomewhat more excellente, and the conſcience of God the chief worker, hath greater ſtrength to quiet the mind, then all the benefites of GOD haue, for (if we ſhall ſpeake properly) not ſo much the gift it ſelfe, as the well willing

willing hart of the giver, quieteth our mind. That peace which proceedeth onely from benefites temporall and worldly is deceivable, such as was the peace of that rich man, which after that his barnes were enlarged and filled full, promised to his soule in time to come, all peace and happinesse. But what heard he then: *O foole* (sayeth he)
Luk.12.20 *they shall take away thy soule from thee this same very night.* *Because*] Now he gloryeth before God, as if he should saye, I shall not perish nowe, but I shall liue among the living; for this is it which he sayth, *I shal walk alwaies in the land of the living*] and not only, saith he that, but he saith, *I will liue before Iehova*, that is, I wil liue justlie & vprightly; so that by mylife, God shal be glorifyed; & this is not without a cause adjoyned. For vnles we walk before God in this life, while we liue we ar dead, as the apostle
1 Tim. 5.6 speketh of that widow, which liveth in pleasure, *While she is living*, saieth he, *she is dead*. Also, he taketh the reasō of his glo-

glorying, from the gift of God it selfe, which by three degrees is amplified. *Thou hast deliuered my selfe* (sayeth hee) *from death*] Yea, and not only that, but *thou hast delivered me frō al sorrow*] Yea, and not onely that hast thou done, but thou hast delivered me from all impediment, which could be able any way to procure sorow vnto me. Learne out of this place first, that there is no mater of glorying, but in the grace of God alone, & in god alone, *wher is the glorying* (saith *Paul?*) *it is excluded, by what law? by the law of workes? No waies, yea, by the law of faith.* Whereby hee signifyeth, that there ought to bee no glorying in our owne workes, no, not so much, in deede, as in the workes of regeneration. For *Abraham* himselfe, being regenerate, had not matter to glorie in workes before God. For the works of regeneration, were even now al done; wherefore, he that desireth to glory, let him glory in Christ alone, and his merites. Secondly marke, *David* speaketh Rom. 3. 27

keth here of his owne deliverance, as if it were full & perfite. But surely thereafter hee was layde out to many and great dangers, and hee was in displeasure: Wherefore of necessitie, here he hath a respect to another deliverance, and to another life, then to this that is present. For it is not likely to be true, that so godly a man gloryed so much of this temporall life, in which none of the godly at any time, ever contented themselues. But to the end I may speak of those Fathers, who lived before Christ, they indeed respected continually vnder figures, as it were, and shaddowes of temporall things, things everlasting: and in their temporall deliverances and benefites whatsoever, they looked within that everlasting redemption, and all spirituall and heavenly things: And almost all those temporall things, & earthly was given them, as shaddowes of the Spirituall blessings in Iesus Christ. Also, al those Temporal benefites should be so many

ny earneſt-pennies vnto vs, of that Spirituall and heavenly life, and perfite redemption, which then we ſhall attayne vnto, when Chriſt the ſecond time ſhall come.

10 *I beleeved when I ſpake thoſe things, I had ſpoken aboue meaſure.*

11 *I had ſaid, making haſt: Every man is a lyar.*

I Beleeued] The fourth part of the Pſalme, in which hee confeſſeth his weakneſſe, yea, and his former infidelitie alſo; and he cleareth the ſame by a compariſon of this preſent faith. The meaning is, when I partly thus gloryed in my owne ſoule; partly before GOD, faith triumphed in my ſoule. *Paule* applyed to himſelfe theſe words of the Prophet, and after this manner he recited them: *I beleeued* (ſayeth hee) *& for that cauſe I ſpeak*] *vnto you O* Corinthians, *of that ſpirituall and eternall life, leaning to this faith or confidence, that I my ſelfe at ſometime hereafter, ſhould aryſe from* 2. Cor. 4. 13.

from death. For the things which anie man ſpeaketh vnto others of God, of Chriſt, of his benefites; firſt of all, they muſt be beleeved of him, that is, they are to be applyed, to the ſoule of the ſpeaker: For ſo it ſhall come to paſſe, that as the Apoſtle ſpeaketh, *we ſhall vſe a greater libertie and evidence in ſpeaking.* When he ſaid in that place, *let vs haue ſuch an hope*, that is, confidence of ſo glorious a miniſtery, we vſe great freedome in ſpeaking. *I had ſpoken*] This much concerning his faith for the preſent, here followeth the infidelitie and weaknes, which was ſometime in him, and which hee illuſtrateth by his preſent faith. Firſt in theſe words, is conteined a propoſition of theſe ſpeeches, which proceeded from infirmity, they went beyond meaſure, *I had ſaid*] The expoſition of the propoſition: As if he ſhould ſay, being rent away through a ſuddaine perturbation of the fleſh, *I had ſaid*: So he ſpak. Pſal. 31. *I had ſaide in my haſt* [*every man*] Theſe are the words

words which proceeded from a troubled mind: As if he should say; Now I see that no faith is to bee given vnto men, no not to very Prophets indeed. For *Samuel* sheweth vnto mee, that I should come vnto the Kingdome of Israel. But nowe in very deede, I finde in experience, that hee spake not prophetically by the Spirite of God, but that he hath spoken of his owne fleshly mind & lyinglie: so *David*, through infirmitie, accused not GOD openly, but *Samuel* of a lie, as if he had not sufficiently tryed out the will of GOD, but had transgressed the bounds of his calling. So Psal. *31.23.* through a troubled minde, hee bursted foorth into this speech, *I am cut off from the sight of thine eies.* Ye see therefore, in what estate the affaires of the faithfull are, so long as they liue here. Now indeede through weakenesse, they are thruste down even to the helles: Then again, they are lifted vp by faith, vnto the heavens; but at length, the victorie is

faiths.

faiths. *David* after that through weaknes, he had almoſt blaſphemed. Then next, through faith againe hee triumphed. It may come to paſſe indeede, that the fleſh in the firſt combat haue the maiſtery as it were, as the Apoſtle ſpeaketh. Rom. 7. *The law of the members, maketh the man captiue to the law of ſin, which is in the members:* Notwithſtanding the faithfull perpetually feele this in themſelues, that the laſte victory is of the holy Spirit, which ſurely is an euident, that the fleſh at length ſhall be vtterly vanquiſhed, & that the full and perfite victory ſhal belong vnto the Spirite. This is not in the meane time to be paſſed by here, that *David* in glorying, vttereth a notable confidence; to wit, becauſe there was before a great weakneſſe: For in the combat of the fleſh and the Spirite, the more that any man is caſt downe through a feeling of his infirmitie, in that reſpect he is the more lifted vp through faith: The greater the ſorow be in the wraſtling,

ling, in that reſpect the joy and gladnes through the holy Spirite, is greater after the fight. Finally, this is to be conſiddered, that he ſayth, that haſtening thoſe thinges which were ſpoken by him, that is, he was mooved through a certaine ſuddaine motion of the fleſh. Of the which, mark the difference, betuixt that infidelity, into the which the godly at ſometime fal, & the infidelity of the wicked & rebellious. The godly at ſometime diſtruſt through a certain ſuddain motiō of the fleſh & weaknes. So *Peter* through infirmitie, denied the Lord: & in the very misbeleefe it ſelf, they feele ſome dolor, & they diſtruſt not ſo ſecurly, but burſt forth ſometimes into thoſe ſpeeches: *O miſerable man that I am, who ſhal deliuer me from the body of this death!* Contrariwiſe, the vngodly, they misbeleeue God, not of any ſuddaine motiō of the fleſh, but of an obſtinate malice, as thoſe did, who aſcribed the works of Chriſt, vnto the divell; & all Hereſickes, who after they

are

are convict, by the testimonies of the Scripture; notwithstanding, they maliciouslie resist the trueth. And from this it proceedeth, that the vngodlie, who distrust through malice, seldome attayne they to mercy: the godly, who misbeleeue through the weakneſſe of the fleſh, they repente and finde mercie. Heretickes are seldome converted. *Peter* was converted, *David* obteined mercy, as in this Psalme, and Psal. 31.

12 *What shal I recompense Iehova with: al his benefites ouercome me:*

13 *I will giue openly, the receiued cup of all salvation, and I will prayse the name of Iehova.*

14 *Rendring my vowes vnto Iehova, euen now before all his people, saying,*

15 *The threatned death is precious, in the eies of Iehova, to them whom hee himselfe beareth at good will.*

16 *I beseech thee, O Iehova, seeing I am thy seruant, let me be thy seruant, the sonne of thine hand maid, seeing thou hast low-*

lowſed my bands, let my life be precious.

17 *I will ſacrifice vnto thee, the ſacrifice of thankſgiving, and I will prayſe the Name of Iehova.*

18 *I will paye my vowes vnto Iehova, preſently before his whole people.*

19 *In the courts of Iehova his houſe, in the midſt of thee, O Ieruſalem. Haleln Iah.*

WHat ſhall I] The firſt parte of the Pſalme, in which hee taketh advise concerning rendring of thankes vnto God. In conſulting, he ſignifieth and profeſſeth, that hee is not able to recompenſe ſo many his great and manifold benefites; as if he ſhould ſaye: It lyeth not in my power to recompenſe Iehova, his benefites are greater, then that they are able to be recompenſed by mee. Hee propoſeth therefore firſt, that hee is not able to recompenſe Iehova; that is, to recompenſe his benefites toward him. Then he rendreth a reaſon, from the greatneſſe of the benefites of God. For the vnequal or ſurpaſſing greatneſſe of the benefites of

God. For the vnequall or ſurpaſſing greatneſſe of the benefites of God, being conſiddered vppon the one parte, and his vnhability & weakneſſe being conſidered vpon the other part, being overcome by the incomparable greatnes of the benefites of God, not knowing what to do, he asketh, and in a maner he cryeth out, *What ſhal I recompenſe Iehova with?*] As if he ſhould ſay; It lyeth not in my power, to recompenſe ſo many and ſo greate benefites of God. Then the argument is taken, not onely from the greatneſſe of the benefites of GOD, but alſo from his owne inhabilitie, weakneſſe, and littleneſſe (to ſpeake ſo.) In one worde, the mater is thus, the reaſō is from thence, that there is no correſpondence and proportiō, betuixt him & his ſtrength, and the benefites of God. For the dueties whatſoever of man toward GOD, are ſo farre away from that, that they can deſire any thing at Gods hande, that they are vnequall and vnable to re-

recompense those benefites receiued of God. What madnesse is that then of those men, who thinke, that by their workes, not onely they recompense GOD, that is, recompense the benefites bestowed vppon them, but that they also deserue other new benefites, especially those great benefites, & life eternal? Wee learne againe here, that such is the liberty of God towarde vs, which tarieth not vpon a mutuall and equall recompensation to be done by vs, yea surely, which indeede it could not doe. For this would declare that GOD had neede of our good, but GOD in himselfe is most perfite, to whose blessednes nothing can be added, and from whose blessednesse, nothing can be taken away. For that his own glorie & happines was with him before the foundations of the worlde were laide. *Glorifie mee, Father*, sayeth the Sonne of GOD, *with that glorye which I had with thee, before the foundationes of the Worlde were layde.* And Iohn.17.5

the ſame Sonne of GOD againe ſpeaketh in another place, *I ſeeke not glorie*
Iohn.5.14 *from man*. The happines or miſery of the creature, is placed in this, that it either glorifieth, or not glorifyeth the owne Creator and Redeemer. Alſo, this liberalitie of God, is ſet down before vs to follow, that wee ſhould giue mutually, looking from thence for nothing againe. In the meane time, that is not to be pretermitted by vs, that ſuch is the greatneſſe and dignitie of the ſacrifice of Chriſt, which for our ſake & cauſe, not onely recompenſed all the benefites of God, but alſo deſerveth at Gods handes, not only theſe common benefites, but alſo thoſe which are paſſing great, righteouſneſſe and everlaſting life. If it be asked in this place; was not this pryde of mind, yea, once to endevour to recompenſe God alike for alike? I anſwere, *Dauid* endevored, not ſo much to recompenſe GOD in thoſe words, as by an humble mind he profeſſed, what little or no ſtrength he had,

had, howe vnable hee was to recompenſe. *I will giue*] Hitherto there hath bene a douting & interrogation: Now followeth the anſwere, and as it were, a reſolution of the doubt; whereby he concludeth, after conſultation and douting, with his owne minde, to render thanks againe vnto God: for this is the thing that he is only able to doe, yea, indeede he is not able to doe that without the grace of God. Firſt therefore hee declareth, that hee will giue thanks vnto God: Then he bringeth out the forme of the Thankſ-giving, that is, the forme of the prayer, which he is to vſe before God. Laſt he repeateth and concludeth, the propoſition of Thankſ-giving. The propoſition is conteined in theſe words, *I will giue openly, &c.*] To the end we may vnderſtande this propoſition, it is neceſſarie, that wee repeate ſome-what out of the ſtorie, which is ſet down, 1. Chronicles 15. chap. Where after that, the Arke was brought in into the citty of

Ieruſalem by *David*: we reade that he did two things: To wit, the firſt, that he offered burnt offering and ſacrifices of thankſgiving vnto God. The other, that hee made an holy feaſte vnto the people, in a remembrance of the benefits of god receiued. In this place therfore he ſayth, that he wil do both theſe things. For that ſpeech belongeth to a feaſt, *I will* (ſayeth he) *giue openly the receiued cup of all ſalvation*] That is, I will make an holy feaſt vnto the people, in memory of all my deliverances, and I wil propone the cup to be drunken to all men, in a perpetuall remembrance of my deliverances. Then next, as concerning the burnt offerings and the ſacrifices of thankſgiving, he ſaith, that hee will offer them in theſe wordes, when he ſayeth, *I will prayſe the name of Iehoua, I wil paye my vowes vnto Iehova, &c.*] As concerning the vowes, this onelie we are put in minde concerning them, that they ſerue our weakneſſe. Firſte, in perrilles they confirme

firme the faith of our deliverances; For, fra once wee haue turned our ſelfe by a vowe vnto GOD, then wee conceiue a ſurer hope of deliverance. Then they ſtirre vs vppe more to Thankeſgiving, after that nowe wee are delivered, for being bounde by a vowe, we feele that there is a neceſſitie layde vppon vs, to render Thankes vnto GOD. In vowes wee muſt chiefely beware, that they bee not of thinges vnlawfull, and not permitted by the worde of GOD, ſuch as are at this daye; Thoſe of the Papiſtes and Monkes, where-by they ſerue not GOD, but tempt GOD; they eaſe not their owne weakneſſe; but laye a greater and weightier burthen vpponit: Such a vowe amongſt the reſte, was that concerning ſingleneſſe of life. The thinge that occurreth in this place to bee marked firſte, is that, that hee firſt acknowledgeth, howe that his dutie towarde GOD is nothing, in regarde of the greatneſſe

of the benefites of GOD, then he descendeth to giue Thankes; by which method, wee are put in minde of the acknowledging of our weakneſſe, whereby wee are not ſufficient to recompenſe the benefites of God, that there preceedeth an earneſt giving of thankes. For that man ſhall never ſeriouſly, and from his heart, giue thanks to any man for the benefite received, which is led with an opinion of his owne ſtrength, whereby in very deed he may recompenſe the benefit. Whē any puiſſant man hath received anye benefite from a man leſſe mightie and poor, he thinketh not the man worthy of any thankſgiving: For hee thinketh that hee is not onely able to recompenſe the like, but alſo far more, when it pleaſeth him: Contrariwiſe, anie poore man having received a benefite from a man more mightie, he is guilty within himſelfe of his owne povertie, that he hath no power to recompenſe him againe, the thing that he onely is able

able to doe, he doth, it in giving thanks by worde. That Phariſee, who together with the Publican, went vp into the Temple, that hee might pray vnto the Lord; he prayed indeede, according to theſe words: *I giue thee thanks, that thou haſt not made me like other vnrighteous men, robbers, adulterers, nor yet alſo like this Publican*: (for hee poynted out the man with his finger, ſtanding farre off from him) then he adjoyneth; *I faſt twiſe in the weeke, I paye my tenthes.* Not onely would he giue thankes for the benefites receiued from God, but hee would alſo enter in count and reckoning with God, what hee had given him, and receiued from him: Even indeede, as if he had recompenſed thoſe benefites that he had mentioned, hee had gotten from God, with his duties againe toward God. But what did hee bring to paſſe by ſuch a thankſgiving? what profited he thereby? Chriſt ſaith, *he returned home not iuſtified*, which was the earand wherefore hee came: That all

all men learne, that in the meane time, they are giving thanks vnto God, not to put their confidence in any of their owne deſervings, neither yet to vaunt of their own righteouſnes before God; as if they not onely by their righteouſnes had recompenſed the benefites of God toward them, but alſo had deſerved ſomewhat at Gods hand. Wee are againe taught here, that the acknowledging of our own weaknes & poverty, proceedeth frō diligent examining and weighing of the benefits of God. Alſō, from a conſideration of our gifts whether they are able to anſwer to ſo many & ſo great benefits of god: wherfore ſo at laſt, we ſhal feel how vnable, yea, that we are nothing, if we wil weigh the benefits of God toward vs, and our ſtrength & gifts together, having compared them among themſelues. For it will ſo come to paſſe at length, that having diligently conſidered, that great inequality of the benefits of God, & of our ſtrength, we ſhal acknowledg how many

many & how great in lacks there ar in vs,& how vnable wee are to repay the Lord again: Wilt thou therefore from thine heart giue thanks vnto God,and aſcriue ſolidly & altogether,al the glory of his benefits to himſelf? acknowledge how poore thou art in thy ſelf,& how thou haſt nothing to recompenſe the Lord withal: now wilt thou know this thing? examin diligently & cõpare the benefits of God, & thy giftes and ſtrength among themſelues. And if we ſhuld proceed after this order in giving God thanks, ſurely wee would give all the glory to God of his benefits, more earneſtly from the hart, & more effectually, then we vſe to do. Again, marke here in *Dauid*, the token of a thankfull minde: he voweth vnto God, & he repayeth his vow. This thankfulneſſe in promiſing, & the accompliſhment of the promiſe, is not to bee reckoned among the leaſt of Gods benefits. For it proceedeth from the ſpeciall favour of God, that wee are thankfull to GOD

for

for the benefite receiued. For wee are almoſt all more prone after ſome meaſure, earneſtly to craue Gods helpe, & to liue vnto him, when we are preſſed with any grievous perrill, then wee are to giue thanks, and to paye our vowes vnto God; after that already, the benefites of God are beſtowed vppon vs. Notwithſtanding, the Prophete warneth, that thoſe two are to be joyned together, with an inſeparable knot. Pſ. 50.14. *Sacrifice prayſe vnto God, and paye thy vowes to the moſt High, and cal vppon me in the time of anguiſh, I will deliver thee, that thou mayeſt honour mee.* Surely I thinke that that man hath not ſought any thing at God earneſtly, and with that heart with which it became him, who after that he now hath obteined the ſame, is vnmindfull of the benefite and of Thankſgiving. For that ſelfe ſame ſpirite, which teacheth *vs to praye as is requiſite, and maketh interceſsion for vs, with ſighes that cannot bee expreſſed*, teacheth vs to giue thanks vnto God

for

for the benefites receiued, & that with ane certaine vnſpeakable joy & gladneſſe of heart. Laſt, it is marked here, that this was the higheſt degree of thankſgiving, that *David* promiſeth here vnto his God. For an exceeding great benefite, requireth exceeding great thankſgiving. Alſo, paſſing great thanks are not theſe which are given to God ſecretly, but thoſe that are giuen publickly. The whole Church of God looking on and hearing *David*, if at any time he promiſeth or offereth a chiefe duty vnto God, hee profeſſeth that hee is not able to offer or to promiſe a greater duty nor this, then that he will prayſe God in the publick congregation of his Church. For the publick giving of Thanks is more then the priuate. For while thou giueſt thankes publickly vnto God, the whole people ſayeth, *Amen*; And ſo they glorifie God together with thee. From thence it is, that God would haue his people to gather together in one, and to giue

him

him thanks together in the Church, to the end, that the greater praiſe, honour and glory may redounde vnto him. *Precious in the, &c.*] This is that forme of thankſgiving, which hee ſetteth before him to bee followed. Firſt, he recommendeth the Providence of God toward his owne, aſwell in their life, as in their death. Then hee confirmeth this providence of God, from his own experience. Firſt therefore, ſayeth hee, *the death is precious*] Men do commonly thinke, while they ſee the godly afflicted and exerciſed with ſundrie calamities; they thinke, I ſay, that God at that time taketh no thought of them, whether they liue or die. And from thence it is, that the perſecutors themſelues thinking, that God taketh a like litle care of their life & death; they wax the more fearce againſt thē, as againſt as many vile and abject ſlaues. *David* therefore oppoſeth, to the perverſe opinion of men, in this place, this excellent paſſage, *precious in the eies of Iehoua*] &c.

&c. Whereby hee ſignifieth, firſt, that God many times permitteth not his owne to die, but delivereth them very oft out of exceeding great dangers, & reſcueth them as it were, out of the very jawes of death. Then next, by this paſſage he ſignifyeth, that if God at any time ſuffereth his owne to die, that commeth not paſſe, by Chaunce or Fortune, but by the ſure purpoſe of God. Pilate after this manner ſpake vnto Chriſt, even as if God had taken no reſolute adviſe concerning his life or death. *Knoweſt thou not* (ſayeth he) *that I haue power to crucifie thee, yea, alſo power to lowſe thee?* Chriſt aunſwereth him: *Thou ſhouldeſt haue no power at all over mee, vnleſſe it were given thee from aboue.* Thus much ſpeaketh Chriſte. Thirdly, by this paſſage is ſignified, that the croce & death of the godly it ſelf, howſoeuer it be vile in the ſight of men, notwithſtanding it is precious in the eies of GOD. Laſte, this ſentence admoniſheth, that after the godlie are

already

already dead and taken out of this life, by the permiſſion of God, & violence of the vngodly together; GOD ſuffereth not their death, to ſlip out of his remembrance at any time: For ſeeing that is moſte true, that *hee hath all the teares of his owne, put vp in a bottle*, as it were, and in regiſter, howe many they are; howe much more will he haue the whole blood of the godly, yea, & every particular drop alſo of their bloud kept cloſe with him? Yea ſurely, before ſo much as any one drop of the blood of the godly ſhould periſh, hee will command the earth it ſelfe, which opening her owne mouth, the time it was ſhed, receiued it and drank it in, he will command, I ſay, the very earth it ſelf to keep it in her womb as it were, vnto that day of the Lords viſitation, wherein he wil take a vengeance vpon all them, whoſoever haue perſecuted the godly in this life. After theſe foure divers faſhions therefore, to ſpeake it it ſummarlie, the death of the godlie

is

is pretious in the sight of God: first, that he suffereth not his own oft to perish, but delivereth them out of exceeding great dangers. Then, if he permitteth them to die, that is, not done rashly, & without a most weighty cause. Thirdly, that the very death of the godly it selfe, howsoever it seeme vile in the sight of the world; notwithstanding, in Gods sight it is precious. Fourthly, that continually the memory of the death of the godly is alwaies fresh & recent. Of these foure manners, that first is chiefly to be vnderstood in this place: To wit, that for this cause the death of Gods owne is precious in the eies of God, he suffereth, in respect them, not many times to die, but delivereth thē out of extreame great daungers. But whose death is precious in the eies of Iehova? Even the death of those, saith he, whō he beareth at good wil. Therefore, the loue and favour of God is the cause, wherefore the death of his own is precious; & those whom he loveth,

he keepeth them aliue, neither doth he at any time suffer them to die rashlie. Any would suddenly wounder at the first shew, why God hath not only permitted, but also hath commanded oft, that so many Nations should bee destroyed, no choise being had of men, wemen, and infants; which thing wee reade in the booke of *Ioshua* come to passe, vpon the people which were in the Land of *Canaan*. When I was occupied in seeking out somewhat more profoundly, the cause of this so greate a severitie; this first came in my minde, because God favored not those Nations, but contrariwise hee hated them; whereby it came to passe, that their death was not preeious in the eies of God. If their precious death, or not precious death, dependeth vppon the loue, or hatred of God; how blessed are those, whome the Lord loveth, aswell in life as in death? *I beseech thee Iehoua*] Hee confirmeth Gods providence toward his own, by his own experience:

as

as if he ſhould ſaye, haſt thou not, *I beſeech thee ô Iehova louſed my bondes*] For he ſpeaketh of himſelfe, as if hee were drawen bound hand and foote to execution. For he meaneth, that hee was brought to an extreame daunger of loſing his life, when by Iehova he was delivered. He ſubjoyneth the cauſe of his deliverance, to wit, that he was the ſervant of Iehova, & for this cauſe a ſervant, becauſe he was the ſon of a hand maid: for the ſonnes of the handmaid, are therewithall, according to the law, ſervants; When he ſayeth that he is the ſonne of an hand maid, hee ſignifieth, that he is not a ſtranger & a ſervant cõming from far, but a houſhold ſervant among the reſt of Gods domeſtickes. Hee meaneth then, that he is not a man that is a ſtranger & a ſojorning ſervant in the houſe of god, but that he himſelf hath ſome right & title in the houſe of god, either frõ his parents, which befor him wer cõpriſed within the covenant of God: for that is no cõmon benefit of

that we are borne as it were, of the domeſticques and confederates of God. And ſurely the affection of *Davids* mind, vttereth the ſelfe clearely in this gradation of words as it were: For the wordes ſhew, that the affection of the minde, approched vnto God more & more: For firſt he ſayeth, *I am thy ſervant*: This is the firſt degree or ſteppe of the words, and the firſt approching of the ſoule vnto God: Then he repeapeth the ſelfe ſame thing, and he ſaith, *I am thy ſervant*] This is the ſeconde ſtep of the wordes, and the ſecond approching of his ſoule vnto God: Then he ſayeth in the third place, *I am the ſonne of thine hand-maid*.] This is the third ſtep of the words, and chief ſigne of his exceeding great and third drawing neere vnto God. For while he ſpeaketh this laſt, hee coupleth himſelfe altogether with GOD, and he cleaveth ſtraitly vnto him; and ſo for this cauſe he becommeth bleſſed: For our happineſſe conſiſteth in that communion

and

and fellowship with God. Thou seest therefore, that thing in this place; first, from whence it proceedeth, that hee publickly recõmendeth, with so great a confidence of mind, that providence of God toward his owne: Surely it commeth from that his owne experience, and of the particular providence of God toward him selfe. For no man can prayse generally, the providence and mercy of God toward his owne Church, except he hath in particular, felt the same in experience himselfe: Certainly that saying would haue bin but coldly spoken by *Paule*, To witte, *that Christ came into the World to saue sinners*, vnlesse that he himselfe had firste felt in experience, both the miserie of sinne, and the mercy of God; and for this cause he subjoyneth these words, *Of whom* (to witte of sinners) *I am the chiefest*, to the end he might conclude in his own conscience, that he himself was saved by Christ. Therefore, that generall faith of the Papists is vnmeet

to recommend the providence & grace of God toward his owne Church. For never did I ever yet esteeme at anie time, any Papist to be a meet Preacher; or publisher of the benefits of God towarde his Church; who is not able to bring out any thing from his own feeling or experience; who is not able to say that, of the which before we haue spoken in this Psalme, *I beleeued, and therefore did I speake.* Marke secondly: There ar men whom this or that kinde of death doth greatly vexe and torment, as violent death, as filthie, suddaine, exquisite, and cruell deathes; concerning which sortes of death indeede, they do no sooner meditate vpon, but presently they are striken with a horrible fear: but this care & thought which is cõcerning the maner of death is preposterous: Why should not that, much rather be takē thought of by vs, that we may feel our selues beloved of God: for if we be grounded & rooted in that loue of God, our death of what soever

soever sort it be, shal be precious in the eies of God, *& we shalbe more then conquerors in very death it self*: obserue thirdly, *Dauid* out of all question, attayned to that hid loue of God, which was in the hart of God; & he obtained some sense from the effect of some special & notable deliverance; he learned also that he was beloved of Iehova, frō that, becaus his death was precious in the eies of Iehova. This is that our onely comforte in life and death, that wee are not our own, but our most faithfull Lordes, Iesus Christs, and that we are the Lords, and that hee taketh a care of vs. From thence also those godlie auncient men chiefly learned the same thing, because they felt God present with them in very deede in whatsoever perrilles. Amongst the rest, *David* is to be nūbred, who as he was laid open to many dangers, so he felt exceeding many deliverāces, & heperswaded himself, that god had a speciall care of him, & in the selfe same place, in which hee saide that the Rom. 8. 37

death intended against the godly, was precious in the eies of Iehova, he without all doubt, meaneth that this was a document of the favor & care of God toward vs, in respect that our death is precious in his sight. Last marke: At what time doth *David* finally glory in that, that he is the sonne of the handemaid of GOD; that is, borne of that mother, which was in the covenante with GOD, surely even then, when therewith, he acknowledgeth that hee is the servant of God. It is profitable in deede to be borne of the Saints, and of those Parents who are in Gods covenant, so long as thou cõtinuest in that covenant with God, and art Gods servant; for so that promise of GOD, of long & durable mercy, which is made in the seconde command, belongeth vnto thee; *I will haue mercy* (sayeth hee) *vpon the thousand generation of those that loue me, and keepe my commandements.* But if thou make thy selfe vnworthie, both of thy parents, & likewise of that

covenant of God, that ſhall nothing profite thee, that thou art borne of the Saintes & of parents, that are confederat with God. It profiteth thee nothing that thou art able to ſet downe thy pedigree, in a certaine continuall race, even vnto *Abraham* himſelf, with whom the firſt covenante of God was made. *I will ſacrifice to thee*] He repeateth that promiſe of thankſgiving, which was ſet down before in the 13. verſe. Of the which, becauſe we haue ſpoken ſufficiently ynough there, we ſhall be the ſhorter; therefore in opening of the ſame: Only we ſhall adde this much to the things that wee haue ſpoken, that fra once that ſtupiditie of our mind is ſhaken off, and fra once we beginne to prayſe God, and to giue him thankes, we are ſo carryed away, by that Spirit of GOD, that wee can ſcarce make an end of the prayſing of God. We are in deede, but very ſlowlie ſtirred vppe to prayſe God; but being once ſtirred vp, wee take ſuch delight in prayer for a time,

time, and through that joye, our heart doth boyle, ſo that in a manner it is altogether powred out into the prayſes of our God. Wherfore to the end that we may praiſe God, this deadly ſopour of our mind is perpetually to be ſhakē off, and wee muſt endevour that at no time, ſo far as it is poſſible, this our hart be altogether voyde of feeling, either of our miſery, or of the mercy of God in Ieſus Chriſt: for of this two-folde feeling, there aryſeth a two-fold affection of the hart, that is, both of ſorrow and of joye: From ſorrow ſpeciallie ariſe petitions, & from joy, ariſe giving of thanks, which ar done in Chriſt Ieſus: To whom with the Father & holy Spirite, be all glory, Amen.

The Argument of the CXXX. *Pſalme.*

It is a ſong of Doctrine, written by ſome one of the Prophets. It is compoſed of three partes: Firſt there is ſet downe a memoriall of prayers, which hee had at ſometime conceiued, when he vvas in an extreame great danger, vnto the 5. verſe. Then making a tranſition, he profeſſeth that he hath yet his hope in the word of Ie, hova, and that he dependeth vpon him, vnto the 7. verſ.

Thirdly

Thirdly, hee recommendeth the ſame hope to Iſraell, that is, to the whole Church, vnto the ende of the Pſalme.

The CXXX. Pſalme.

1 A moſt excellent ſong. *Out of the deapthes I cryed vnto thee, ô Iehova, ſaying:*
2 *O lord, harken to my voyce, let thine eares be attent to the voice of my deprecations.*
3 *If thou ſhalt ſtraightly marke iniquities, ô Iah, Lord, Who could be able to ſtande?*
4 *But with thee is forgiuenes, that thou maiſt be reverently worſhipped.*

OVt of the deapthes] The firſt parte of the Pſalme: The depths in this place are moſt deepe and terrible dangers, for ſo are they called. The metaphore, or borrowed ſpeech, is taken from waters, in which men are almoſt drowned. Looke the Pſal. 69. 2. 3. &c. This is out of all doubt, that while any man ſticketh in moſt deepe perrilles, then hee powreth out from a moſte hollowe and deepe hearte, fervente prayers, yea, hee cryeth vppon the Lorde mightelie: For ſo the Prophet ſpea-

ſpeaketh of himſelfe here: *Out of the deapthes, I cryed vnto thee, ô Iehova.* Thou ſeeſt then, at what time the godly are exceeding grievouſlie afflicted, & oppreſſed with the hande of God, at that ſame time, they vſe earneſtly to deale with their God, and to haue their refuge chiefely vnto him, with prayers and ſupplications. For (that the trueth of this propoſition may be manifeſte) afflictiones worke in our hearts, firſte ſome feeling of our ſinne and miſery. For vnleſſe God exerciſed his owne, after ſuch waies as he knoweth moſte meete, ſurely they would never come to a ſenſe of this common miſerie of their nature: then next, when once the heart is prepared with ſome feeling of the owne miſery; Then the ſpirite of God, which they call the Spirite of adoption toucheth the ſame, with ſome ſenſe of the mercy of God: And to
Rom. 5. ſpeake with the Apoſtle, *The loue of God is powred out into our hearts, by the holy Spirite which is given vnto vs,* yea,

and

and that by Iesus Christ, and by his death. For surely the holy Spirite toucheth not our hart, with any sense of the mercy of God in Christ Iesus, vnlesse first they be prepared with some feeling of misery. And then, after that the holy Spirite hath powred out that loue of God into our hearts, then wee conceiue in our minds that cõfidence, whereby wee draw neere and incalles vpon him: For this is the Spirit which the Apostle calleth, *The Spirite of adoption, by whom, we cry, Abba, Father.* We crye, sayeth hee, because the Spirite of adoption, through the feeling of the loue, worketh that confidence in the heart, that the heart being first enlarged; then nexte the mouth, wee may call God Father, with a free and shrill voyce. Therefore, fra once the Spirite hath indewed our soules with a feiling of the loue of God, we goe freely vnto God, and praye vnto him; For except there bee first some feeling of the loue of God, certainely there can be no calling

ling vppon his name. Then thou ſeeſt that that is true, which we ſpake at the beginning: to wit, the more grievouſlie the godly ar afflicted, in that reſpect the more fervent are their prayers. We becaus we ar not drowned yet in thoſe deapths, & therfore are not much touched with that ſenſe, with which wee ought long ago to haue bene touched, either of our miſery, or of the mercy of God, & praye not ſo earneſtly as it becommeth vs: It were much better indeed to be afflicted with praiers, thē to be in proſperity without praiers. *Saying ô Lord*] Hitherto he hath declared, that in daunger hee calleth vppon GOD; now hee ſetteth downe that forme of prayer, which hee then vſed in calling vpon God. *Heare* (ſayeth hee) *O Lorde my voyce.*] Then hee doubleth the ſame petition. *Let thine eares bee attent to the, &c.*] This doubling and iterating of the ſame petition, proceedeth from a vehement, and two-folde affection, as it were of the minde,

and

and grace of the holye Spirite: For excepte, by the grace of the Spirite, the affection bee inlarged, ſurely the mouth cannot bee inlarged. For it is the Spirite by whome wee crye, as it were, with a mouthe ſtretched out wide. For howe oft wee double our crye, ſo oft the feeling of the Spirite is doubted in our hearte: The firſte crye, proceedeth from the firſte feeling of the Spirite. The ſecond, from the nexte. The thirde from the thirde and ſo forth. *For no man calleth Ieſus the Lorde, but by the holie Spirite, 1. Cor. 12. And we know not what to pray as it becommeth vs, becauſe it is the Spirite vvhich maketh interceſsion for vs with ſighes that cannot bee expreſſed. Rom. 8.* For this cauſe, I ſpeak thoſe things, that the natural man may know, that it lieth not in his power, to pronounce one good word, except firſt of a natural mã, he be come a ſpiritual man. But what is that that moveth him to call ſo erneſtly vpõ God, to this end, that he would len his

eare

eare vnto his prayers? Thought he that God was deafe? Theſe which are oppreſſed with Gods hande, they thinke that God is ſo eſtranged from them, that he nether ſeeth, nor heareth them, neither that hee remembreth them at all. From whence ariſe thoſe ſo lamentable voyces, *Heare, ô Lord, See ô Lord, Remember ô Lord*, which occutre every where in the Pſalmes: But are they which call vpon God from their hart, and earneſtly deſire his preſence; are thoſe, I ſaye, in the meane time altogether deſtitute of the preſence of God? Would they, I praye you, bee able to ſeeke the preſence of God, vnles ſurely they had ſome preſence of GOD, through his own holy Spirite. Are we able without God, to thirſt after God. What require we therefore, which we now haue? For this cauſe we doe this, that we may the more enjoy and poſſeſſe God. For prayers bring that to paſſe, that God draweth neere vnto vs, and they are the increaſe of mercy & grace,

grace, for it is not possible, that those sighes which are not so much oures, as the holy Spirits in our heart, and the cryes of that same Spirit in our mouth can passe away in vaine. For GOD knoweth what the meaning of his Spirit is, *And blessed are those that hunger and thirst for righteousnesse, for they shall be satisfied.* And we find that in experience in our selues, that wee no sooner sigh vnto GOD, but our soules are watered over with a certaine vnspeakable ioye: so that we truely feele that thing, to wit, that the presence of God, through the Spirit of heavines and invterable sighes, causeth the presence of God through the Spirit of ioy and vnspeaktble gladnes. *If thou shalt*] The preventing of an objection: For this might haue bene objected either by God, or by his own conscience. Thou art a sinner, Then how shall I heare thee? Why doe I not rather consume thee in my wrath? He answereth, first by a concession, If thou shalt straightly

mark iniquities, O God, ſurely I grant that no mortall man can ſtande in thy ſight, but of neceſſitie, he muſt be conſumed be thy wrath. Then next he anſwereth by an correction: *But vvith the is forgiuenesſe;*] As if hee ſhould ſaye; Thou markeſt not our iniquities according to thy juſtice, but of thine infinite mercy, thou forgaveſt them al, in thy Son Ieſus chriſt. For the Fathers indeede, and thoſe auncient Prophets, felt not at any time, their ſinnes to bee forgiven them, through the mercie of GOD, but by that mercy in Chriſte, who hath promiſed vnto them, whom they ſawe as it were a farre off, and in whome alone the wrath of God was pacified, even ſince the beginning of the world, to the ende, that ſome place might be left for his mercy. For vnles, firſt his juſtice be ſatisfied, ſurely there is no place for the mercy of God. Alſo, our eſtate, in that reſpect is the more bleſſed, then that eſtate of the Fathers, becaus that ſacrifice of Chriſt, is preſet & before our eies, which they behold

a far off, & in plain words may say, God in christ is merciful, & hath forgiven al our sins, which they no way ar able to say. We learne also in this place this, by the example of the Prophete, that the conscience of sinne, which wee call the trouble or evill of the conscience, is an impedimēt that we pray not friely vnto God: Yea, we finde also the same in experience, that an evil conscience, vnles it be clensed, vtterly stoppeth vp to vs, al entry vnto God. For that is the thing which the Apostle sayeth, *Let vs draw neere with our harts, purged from an evill conscience.* Wherefore no entrie is patent vnto God, except the heartes bee first purged, from an evill conscience. Also, that thing which we spake concerning the conscience of sinne, we affirme the same of sinne the selfe, which if it be not altogether remooved out of the sight of GOD; surelie God shal not so much indeed, as count vs worthie of his sight: And this is that which is spoken in this place,

If thou ſhalt ſtraightly marke iniquities, ô Iah, Lord, who can be able to ſtand] Then, to comprehēd in one word the things we haue ſpoken. The conſcience of ſinne, which forbiddeth vs to look vpon our God: And that is ſinne, which hindreth God to looke and behold vs that are miſerable. And we learne the remedie of this evill, out of the ſecond part of the aunſwere: *But with thee is forgiueneſſe*] Wherefore this is the onely remedie, that wee haue our refuge vnto the mercy of God, yea, and that by a ſimple and cleare confeſſion of our ſinne. For no man ever yet compeared before God, but as a certaine guiltie perſon, craving the mercie of God earneſtly, with a confeſſion of his ſinnes: But in this the whole difficultie conſiſteth, how we may come to that throne of grace. For ſeeing we cannot pearſe, but as it were, through the middeſt of juſtice, as it were, through a certaine fire, and flamming wall vnto the mercy of God, and to that throne of

grace

grace, surely it is requisite, that he that would draw neere to that throne of grace, bee enarmed and prepared against that wrath and righteousnesse of GOD, which suffereth nothing, which hath, yea, and it were never so little vncleannesse in it, to approche neere to that inviolable majestie. Now we cannot be armed against the heate of that fire, with any other thing, then with the alone righteousnesse and satisfaction of Iesus Christ. Wherefore, whosoever would draw neere to the throne of grace, and breake through the middest of that justice and wrath of God, of necessitie that man must be found to be in Iesus Christ, *and that he be purged by that bloud offered by his everlasting spirit, from his dead workes. Heb. 9.* Then, after he is cõmed to the throne of grace, by the faith of Christ, then is that passing sweete voice of forgivenes and iustification heard. *That thou mayest*] This is the ende of the mercy and forgiuenesse of GOD, his worship

and reverence. For no man ever at any time reverently worshipped God; but he, to whom his sinnes were forgiven through the mercy of God, that is, but to him who felt that benefite of the forgiuenesse of his sinnes. For no man glorysieth God, vnlesse hee himselfe first be glorified of God; also, no man is glorified, but hee who is already justified. Wherefore the first effecte of forgiuenesse, or pardoning of sinnes, is sanctification, or our glorifying. And we, when we are already glorified, we glorifie our GOD, not that hee hath neede of any of our glorifying, which commeth from vs, seeing his glory is perfite in the selfe: But becauſe our duty requireth the same, yea, and that for our owne weill. For in this our happinesse consisteth, not that wee our selues should be glorysied, but that we should rather glorifie for euer our God. For to this end, as we are created and redeemed.

I haue

5 I haue waited on Iehova, my ſoule hath waited: yea, I haue an expectation in his word.

6 My ſoule is more diligent toward the Lord, then of the watches toward the morning, watching euen to the morning time.

I Haue waited] The ſecond part of the Pſalme, in which, by a compariſon made of his owne deed, and of his by-paſt expectation, hee propoſeth, and profeſſeth that hee himſelfe yet had his expectation in the worde of God, becauſe, to witte, from a patient awaiting, hee had experience of the mercie and deliverance of God. For patience cauſeth experience, experience cauſeth hope of a greater deliverance and mercy, then wee haue ever found at anie time in experience before. For the experience of the Temporall deliverance, cauſeth a hope of the everlaſting deliverance; and that hope ſhall never at any time mak vs aſhamed. For we ſhal obtain fargreater things in that other life, then wee could haue hoped

for in this preſent life, looke concerning theſe thinges, the 5. chap. of the Epiſt. to the Rom. But let vs weigh the words ſomewhat more diligently, *I haue waited on Iehova*] (ſayeth hee) Then he ſubjoyneth, *My ſoule hath waited*] As if he ſhould ſay, Not onely with the eie, but with the minde moſte entirely, I haue waited for Iehova. For it is the earneſt deſire of the minde which maketh God preſente vnto vs. Alſo, concerning the expectation of the godly, looke *Paule* in the 8. chap. to the Rom. *We* (ſayeth hee) *that haue the firſt fruites of the Spirit ſigh, looking for our adoption.* Thou ſeeſt that the awaiting for the godly, is with ſighes which proceede from the heart: for thereafter, in the ſame chap. he declareth how much we profite in Gods ſight by theſe inutterable ſighes: *For God* (ſayeth hee) *knoweth what is the meaning of the Spirit*, That is, theſe ſighes which proceede from our heart, they preſently touche the minde of God with a feeling, be-

cauſe

cauſe it is the Spirit of God himſelfe, which ſtirreth vp thoſe ſighes in our heart. Wee may be touched indeede with a deſire of any man which is abſent, when in the meane time hee is no waies touched with that deſire of ours neither yet doe our ſighes come into his minde; for wee ſigh not by his ſpirit, but by our owne ſpirit. But wee no ſooner indeed ſigh vnto God, but hee is moved with our ſighes. For all theſe ſighes proceede from his ſpirit. Nowe this vnſpeakable joye, putteth vs in minde, that he commoved with theſe ſighes of oures, which is felt at once, with thoſe inutterable ſighes; for this vnſpeakable joy can proceede from no thing els, then from ſome preſence of God. *Yea, I haue*] He ſayth that he hath an expectation in the worde of God, becauſe, *ſo long as we walke by faith, and not by ſight, wee depende vpon the worde of God, and wee beholde God as it were in the mirrour of the Worde, and not face to face and preſently. My ſoule, &c.*]

He

He maketh his expectation cleare, by a leſſer compariſon, of thoſe who watch and that indeed are occupied in continuall watchings; to whome, no man coms in their roome, but they muſte watch the whole night long. Learne here, with how great a care, they waite vpon the Lord, & depend vppon him; who haue once taſted howe gracious the Lord is: For they are not ſo much forced by any neceſſity to that, as they are allured by I knowe not what ſweetnes. Marke in this place, what the eſtate of the godly in this life is, they ar continually occupyed in watching, looking for the comming of the Lord. For this preſent worlde, is a perpetuall long laſting night vnto them, if it bee compared with that world to come, in the ſecond comming of Chriſt, & with that morning which is ſo called. Pſal. 49.15. in which, to witte, that Sunne of righteouſneſſe, Ieſus Chriſt, ſhall ariſe. Mal. 3.20. Alſo, I graunt indeede, that this worlde is a bright daye, if it bee com-

compared with that, which preceeded the first comming of Christe. From whence it is said, *The night* (saieth he) *is gone, and the day approches* and, *We ar all said to be the children of the light, and the children of God*: but this preset world being compared with the world to come, and with that incomprehensible light, which then shall be seene; surely not without cause, it shall rather haue the name of a Night, then of a Day. Also, a watch-man is not so much bounde to watch, & be occupied cõtinually, vnto the morning time, then every one of vs is bound to driue over this whol night in watching. Of this ariseth that saying of Christ to his Disciples, *Watch, for yee know not the houre in which the Lorde wil come.* And even as those who watch in the night, and are thus occupyed are wearied and fashed; And therefore they long for nothing so much, as for the Morning time, at which time, they may refreshe themselues with sleepe. So wee that watch vnto

Ro. 13, 11. 1. Thes. 5.

Math. 24. 42.

that

that mourning time, in which Christ ſhall come: Wee are wearied and oppreſſed with the burthen of our ſinne and miſery, ſo that many a time we are tyred of this life, and from thence aryſeth, that vehemente deſire of that morning time, in which Chriſte will come: VVho as ſone as he commeth, then indeede we ſhall enjoy that everlaſting reſt. And as the Pſal. 23. 61. ſpeaketh, *We ſhall be at reſte in the houſe of Iehova, ſo long as the time ſhall be of length and continue*. I ſpeake of thoſe who haue watched in this life. For they who haue done nothing but ſleeped in this life, theſe ſhall be tormenetd with everlaſting watching and paines.

7 *Let Iſraell haue an expectation in Iehova: for with Iehova is loving kindneſſe, and exceeding much redemption is with him.*

4 *And he himſelf will redeeme Iſrael from all his iniquities.*

Let

LEt Israell] The thirde parte of the Psalme, in which he recommedeth to Israel, that is, to the whole Church, that selfe same awaiting that hee hath. For hee, who by awayting, hath once felt in experience that mercy of God, not onely he himself waiteth for God in time to come; but he will haue all men together with him, to waite for Iehova, that all together may feele in experience, the selfe same mercy. For he willeth that all men, if it be possible to be done, feele that loving kindnesse of the Lord which he hath felt. Also, this chiefely is meete for Israell to bee done, that is, for the Church of God. But that, which the Prophet respecteth as the last end, is the glory of God himself. For every faithful man willeth that many obteine mercy, to this end, that many may glorifie GOD, and is carefull of mans salvation, that the glory of Gods mercy may redounde to himselfe. For God, the moo putteth their trust in him, in that respect hee is

the

the more glorified. *For with Iehova*] Hee putteth Iſraell in minde to waite vppon Iehova, from his gratious nature. Hee demonſtrateth not to Iſraell, a God, either mightie, righteous, or wiſe; but a merciſull and a gracious GOD. VVherefore doth hee ſo? doe not the remanent properties in GOD, as almightineſſe, righteouſnes, wiſedome, trueth, &c. Doe not theſe, I ſaye, purchaſe vnto him the mindes and faith of men? I graunt all theſe thinges, that in their owne place in deede, they purchaſe the faith of men; but ſeeing miſerable men and ſinners, haue chiefelie neede of the mercie: Surely it is the mercie of God, which men chiefely require, and it is the firſt object of faith. Alſo, when once faith hes apprehended the mercy of God in Chriſt: then the other things which ar in God, allure the ſame faith to themſelues: But without the feeling of the mercy of God, all other things, are rather a terrour vnto vs, then a conſola-

tion

tion. First therefore, and properly, faith is carried toward God as the obiect, in so farre as he is mercifull, and the more wee seeke out in GOD that his infinite mercie, so much the more, doe we beleeue him, For what other thing, I praye you, is the growth of faith, but an increase of the knowledge of the mercy of God: wherfore to the end that faith may grow, it is continually requisite, that wee search out the mercy of God in Christ, which surely we shal do without any danger of curiositie, seeing the other properties which are in God, they are not able to beare a curious searching out. *Paule* amongst other things, *wisheth this to the Ephesians, that being rooted in loue, they may be able to comprehend with al Saintes, what is the breadeth and length, and depth and height: and to know the loue of Christ, which passeth all knowledge*: But in no place we reade, that he wished, that any man by knowledge should attaine to that infinite power, wisdom, &c. of

Ephes 3, 17. 18. 19.

God

God, to wit, becauſe, it permitteth not ſo much to vs to knowe thoſe thinges, then to know how greatly god loveth vs in Chriſt his ſonne. Therfore hee is ſaid in the 5. chap. to the Romanes, *to powre out loue in our harts*: But we reade not of the Spirite, that he powreth out power, wiſdome, &c. (which are together in God) into our hearts, that is, that he toucheth not our mindes with ſo aboundant a feling of them. Where fore, to the ende wee may beleeue in God, and may haue our hope in him, his loving kindneſſe and mercie in Chriſt, is chiefely to be knowen of vs; wherof the Prophet was not ignorant of in this place, ſeeing he maketh mention ſpecially of his loving kindneſſe, to the end hee might moove Iſraell to hope in God. *And exceeding*] In words hee amplifyeth, the ſelfe ſame loving kindneſſe of God: For no man, together and at one time, could be able at any time, by any words whatſoever, to cõprehend the whole mercy of God:

For

For there is ever ſomething reſting beſide that which hath bene ſpoken, that may be vttered thereof, ſuch is the incomprehenſible greatneſſe of the ſame; and thoſe who haue once felt in their mind, any meane portion there. of, they indeede are not at any time able ſufficiently to expreſſe in wordes that portion, howe little ſoever it bee. For this ſpiritual feeling in the hearts, whether it be of ioye or of ſorrowe, is vnſpeakable, from thence they are called, *ſighes that cannot be expreſſed, and ane inutterablu ioye.* How much more therefore, ſhall that whole mercy of God, not together, and at one time be expreſſed by words: ſeeing that words are not able ſufficiently to expreſſe, yea, and it were no more but that little apprehenſion thereof, which is in our hearts. For theſe words are not exceſſiue and hyperbolicque, whereby godly men haue endeuoured to expreſſe that mercy of GOD, euen as thought, the words were greater then

Rom. 8. 1. Pet. 1.

the matters themſelves, which thing, whoſoever think, ſurely they appeare to me indeed, never to haue comprehended in their minde, the mercy of God in Chriſt. *And he himſelfe*] This is the other argument, whereby, promiſing aſſuredly, redemption to the Church, from her ſinnes; he applyeth that loving kindneſſe of God, and manifolde redemption, which hee hath publiſhed, more neere vnto them. For it is not ſufficient ynough for faith, that any man in generall ſhal preach & recommend onely the mercy of God, vnles it promiſe, that is apply aſſuredly the ſame to miſerable men: for the promiſes are ſo many applyings, of the mercy of God. And from thence it proceederh, that the Scriptures are ful of promiſes, without the which, that full perſwaſion of faith, & ſpiritual cõfidence cannot be. For this generall doctrine, cõcerning the mercy of god, doth this to vs, that not ſo much indeede, we in effect beleeue, as that our hearts

heartes, may be prepared vnto faith. This is to be obserued, that he saith, *that God wil redeeme Israel*, not frō persecutions, not frō outward troubles whatsoeuer, but from al her sins. For the redēption of the Church, is not sene in that, that she is delivered from the troubles of this world, as in that, that she shal be delivered from her sins. For sin is the most deadly enemy of al, & is the cause of all the reste of the enemies of the church: because, al afflictions, are both frō sin, & likewise tende to the mortifying of sin. For it is certaine, if there were not any sin in the Church, there shuld be no persecutiō of the church: and every one of the godly, sighs more vnder the burthen of sin, then vnder any other weight of afflictions whatsoever. Christ himselfe also dyed, to redeeme vs, not so much from al afflictions, as from sinne and that everlasting death. Finally, when at that daye, wee shall be set free, into the liberty of the sonnes of God, being fully redeemed,

we ſhall glory, not ſo much, that we ar redeemed from all other afflictions, then that wee are fully delivered from ſin, as it appeareth out of that ſaying of *Paule, O death, where is thy victory? O graue, where is thy brode?* And the brode of death is ſinne, but the lawe is the power of ſinne. Behold, we ſhall glory in that daye, that wee are delivered from the brode of death, and that by Chriſt Ieſus our Lord: To whom be all glory, Amen.

1 Cor. 15. 55.

The Argument of the CXXXVII. *Pſalme.*

A Pſalme it is of a mixt kinde, Of doctrine and of prayer, It is not manifeſt by whome it was written: Yet it is likely that it was written by ſome Prophet, & that in name of the whole Church of the Iewes, being nowe in captivitie. It appeareth alſo, to be written at that time, when the people were carryed away into Babylonia, yea, even then when they were in the very journey, as it may be gathered out of the firſt verſe. Nowe it is compoſed of two parts. The firſt is, an heavy complaint of the Church, vnto the 7. verſe. The other, is an heavie imprecation, and a prophetical denunciation, againſt the enemies of the Church, vnto the end of the Pſalme.

The

The CXXXVII. Pſalme.

1 *By the rivers of* Babylonia, *we ſitting there, we wept very much, when we remembred of Tzïon.*

2 *In it we hanged vp our harpes vppon the willowes:*

3 *Although in that place thoſe vvho had led vs away captiues and had buried vs together, required of vs ioyfull ſonges, ſaying: ſing to vs of the ſonges of Tzïon.*

4 *How could we haue ſoong the ſonge of Iehoua in the land of ſtrangers?*

5 *If I forget thee, O Ieruſalem, let my right hand forget the ſelfe.*

6 *Let my tongue cleaue to the roofe of my mouth, if I remember thee not, if I call not backe vnto Ieruſchalaim the heade of my ioy.*

BY *the rivers*] The firſt parte of the Pſalme; The complainte, in which there is firſt, the propoſition of the complaint, when he ſayeth, *wee weept very much*] That is, we were extreame ſorrowfull: *For the Spirit maketh interceſsion for the church, with ſighes that cannot*

not be expreſſed Ro. 8. ſo to ſpeak with the Apoſtle: And it cannot be ſufficientlie ſpoken, with how great heavineſſe, the Church is accuſtomed to be moved, when ſhe is humbled vnder the hande of God. This murning and ſorrow of the Church, is circumſcrived by the own ſubject, when he ſayeth, *By the ryvers of Babylonia*] That is, of the Babylonical monarchie: For the Iewes wer not only caryed away into Babylonia, ſo properly called, but they were diſperſed throughout the Babylonicall juriſdictions, as it may be moſt clearly gathered out of *Ezekiel*, *Daniell*, & *Ezra*. Then the place is the Babylonicall monarchie in general, but in particular the brinkes of the rivers: For he ſayth, *By the rivers of Babylonia: Wee ſitting there*, that is, ſitting vpon the brinks of the rivers, vnto ſuch time, as all were ferried over. This place of the Babylonical monarchie, conteineth in the ſelfe, a certaine cauſe of this weeping, which hee ſetteth downe. For the

place

place manifeſtlie ſheweth, the baniſh-ment, and carrying away into captivi-ty, from their natiue ſoile to an ſtrange lande. Then the people being in their journey, farre from home, and bani-ſhed, bewayleth their ſinnes, which ought to haue bin bewayled at home. Not-with-ſtanding, thoſe who will not murne at home, they are com-pelled to murne far frō their home. For ſinnes of neceſſitie, are once to be bewayled, and wee muſt bee ſor-rowfull, either ſooner or later, becauſe we haue offended GOD. And if wee be not ſorrowfull at home, ſurely wee ſhall murne far from home. And if we murne not in this life, ſurely wee ſhall be ſorrowfull in that other life, or ra-ther death, where there ſhall nothing be heard, *but wayling and gnaſhing of teeth.* Bleſſed are they alſo who later, yea, and that in exile, yea, at any time whatſoever ar earneſtly ſorrowful for their ſinnes, if ſo be, they deferre not their mourning to an other Worlde,

bleſſed are they. For even thoſe, who do later, yea, or at whatſoever time, murne and repent in this life; in that other life, *all teares ſhall bee wiped awaye from their eies*: But thoſe who laugh in this life, and refuſe to murne in that other life, there ſhall be none ende or meaſure of their ſorrow. *When wee remembred*] This is the other cauſe of the mourning, but ſome-what more cleare, to witte, the remembrance of *Tzijon*, that is, of Ieruſalem, where the viſible and outwarde preſence of God to be looked vpon was. For theſe who are baniſhed from God, they do ſurely feele, what great profite, yea, and it were no more but this which is in the preſence of GOD, and which is in this his viſible miniſtery, & what great diſcommoditie is in that his abſence: we while we haue God preſent in his miniſtery, and beholde him after ſome ſort in that mirrour of his Goſpell, we acknowledge not how happie we bee, and it were no more, but for that ſelfe

ſame

ſame cauſe. But if it ſhall come to paſſe at any time, through the righteous judgment of GOD, that this mirrour of the Goſpell, and this outwarde miniſterie be taken away from our eies, then indeed wee ſhall feele in effecte, what great miſery it is to bee deſtitute thereof. I ſpeake ſpecially concerning thoſe, who are accuſtomed at any time to feele ſome pleaſure, of this ſincere preaching of the worde, & adminiſtration of the Sacraments. *David* being in exile, *Remembring thoſe things* (ſayth he) *I poure out my ſoule vpon my ſelf, when I remember that I was woont to paſſe by in the congregation, to walke with them vnto the houſe of God, &c.* Behold *David*, being baniſhed from the viſible Church of God, he was exceeding greatly ſorrowfull: But what is the cauſe? *Even, becauſe hee vvas woont to vvalke together vvith the Church vnto the houſe of GOD, vvith the voyce of ſinging and prayſe:* That is, becauſe he was to feele no little pleaſure of that external and viſible mini-

miniſterie. And therefore being nowe a baniſhed man, the remembrance of that Spiritual pleaſure & joy, mooved him to no ſmal diſpleaſure. Here we ar to be admoniſhed, that this dolor proceeding frō the remembrance of that heavenly ioy, is not the ſorrow of this worlde; But it is, that dolour, which is called the godly ſorrow, which ſurely, hath greater ioy mixed therwith, then is the whole joy of this worlde, yea, albeit it be voyde of all ſenſe of ſorrow. For every one of the godly, while they mourne, they feele in the meane time, ane *vnſpeakable ioy, conioyned with ſighes that cannot bee expreſſed. In it we hanged vppe our Harpes vppon the Willowes*] A certaine amplification, of the murning & ſorrow ſet down. The Church murned, & caſt away al inſtruments & matter of cōſolation: For theſe who are ſorrowfull earneſtly, & from their hearte, they thinke that all ioye, and matter of ioye, is a diſpleaſure vnto them, and contrariwiſe, they thinke all

all heauineſſe to bee vnto them as a pleaſure: *My teares are vnto me* (ſayeth DAVID) *in ſteede of meate*. But what manner of ſongs were theſe? They were holie ſonges, and the ſonges of the Lorde; thoſe who earneſtlie & ſanctifiedly do weepe, vſe not ſo much indeed, as to ſing holy ſongs, For at ſuch time, as the Lord caſteth vs downe and humbleth vs; at that time, it becommeth vs to mourne, rather then to ſinge, to bee in diſpleaſure, then to be joyfull? *If any man be afflicted among you? Let him pray: Is any man merrie, let him ſing. All things haue the owne time, There is a time of vweeping, and there is a time of ſinging. Although in that place*] The amplifying of the deed immediatly preceeding, to wit, of the caſting away of the inſtruments, & of al matter of joy, from the contrarie authoritie & commandement of the Babylonians, who, when they had caried the people of God away captiue, they required of them, thus carried awaie, joy-

Pſal. 42. 4.

Iam. 5, 13. Ezek. 3. 2.

ioyfull songs; but the Church indeede was not mooued and brought on to sing, for all their authority and commaund. For the soule that is humbled by Gods hand, cannot be lifted vp by any authority of men, neither can bee be merry. It is God alone, who as he induced either by praier or reward to hũbleth, so may he lift vp the dejected minde. *He put a new song into my mouth.* Psal. 40. 4. Marke next, that he addeth, *Those who carried vs away captiues* [as if he should saye: Those selfe same men, who were the cause of sorrowe vnto vs, they required vs that we should minister joy vnto them. Nowe the Prophet signifieth here, that they would haue had the people to do some absurde and vnreasonable thing; for the enemies of God and of the Church, are not to bee stirred vp to joy; for so they should flatter and please themselues, in their owne malice. Thou seest againe here, that the Babylonians, are not so much indeede as touched with any sense of the present

preſent ſorow of the Church. The vngodly know not, what the diſpleaſure, or what the ioye of the godly is. They vaniſh away in their owne imaginations, neither yet do they feele inwardly in their hart, ether true & ſolide dolour and joy: *For their hart is not eſtabliſhed by grace. How could we*] The church bringeth in the cauſes, wherefore ſhee was not mooved, no, not ſo much, as by the authority of the Babylonians to ſing, to the end that you may know it is not ſufficient, if we reſiſt the ſuperiour powers, of any obſtinate affection, and obdured minde (for the power of the Babylonians over the people, was according to the will and ordinance of GOD) except wee haue alſo moſt iuſt and graue cauſes to diſobey. Alſo, the firſt reaſon is taken, from the prophaning of the holy ſongs, which is to bee vnderſtoode in theſe wordes: *The ſongs of Iehova*: Then, *in the Lande of ſtrangers*: That is, in a prophane land, among prophane men. For to ſing the Heb. 13. 9.

ſongs

ſongs of Iehova, that is, the ſongs that are holy vnto God, at the pleaſure of prophane men; what other thing is it, then to prophane the holy things of God? for to lay out whatſoever holy things, either the word of God, or the Sacraments, or any other thing of that ſort, vnto the pleaſure of men, that are defiled and vncleane, which doe not ſeeke ſo much as their owne edifying in them, or the glory of God, but their owne vncleane delight, what other thing is it, I praye you, then to caſte pearles before ſwine? *If I forget*] the other reaſon, from the forgetting of Ieruſchalaim, & of the church of God: it is made after this maner: If I ſhal now ſing (ſayeth the holy congregation) this were to forget Ieruſalem and the Church of God: But I will not forget Ieruſalem: Therfore I will not ſing: Marke then, what it is to ſing or rejoice in the meane time, that the Church of God is any way afflicted. Surely, it is no other thing, then to forget the church:

But

But contrariwise, to murne with the murning Church, what other thing is it then to remember the Church? For we testifie, that we haue a regard of the Church of God, and that we take care thereof, from this common affection, and this mutual compassion; whereby it commeth to passe, that wee rejoyce with the rejoycing Church, & murne with her, when she mourneth. The assumptiō of this reason, is not set down nakedly, but with an execration, wherby he wisheth a vengeance to fal vpon him self; that is, the impotencie of his own right hand, if he shal strik the harp therwith, & the vnmoueablenes of his tong if he should sing with the same: for this cause he doth this thing, becaus he waited assuredly, for sum trouble & notable judgement of God, to light vpon himself, if it should come to passe, that he should forget God & his church: for thee execrations & obtestations, ar an evidēt, that ther abideth thē, who forget the Church of God, & who then

do

do laugh, when the Church weepeth, there abideth them, I saye, an heavie judgement of God. *If I call not*] This is the amplification of the words preceeding, as if he should say: Not only will I remember, but I will prefer and make more of the Church of GOD, aboue the head of my ioye, that is, I will esteeme more of, then of my ioye, although it were never so great: For it is not ynough to remember the church, but we must of necessitie prefer it to all things whatsoever.

7 Remember, O Iehova, against the Edomits, the day of Ieruschalaim, who said, vncover, vncover so long as the foundation thereof shal be in it.

8 O Nation of Babylonia, that is to bee destroyed, let him be blessed, who shall recompense thee the wicked deede, whereby thou hast troubled vs!

9 Blessed shall he be *who shal tak hold, and break in peeces thy yong ones, dashing them against a stone.*

Remem-

Remember] The other parte of the Pſalme, or an imprecation againſt the *Edomites*, and a prophetical denunciation againſt the *Babylonians*. Firſt then after that the Church hath bewailed her captiuitie, in the middes of the ſorrow ſhe turneth her ſelfe vnto God, and ſhee prayeth for an vtter vengeance vppon her neighbours the *Edomites*. Then ſhee turneth her ſelf againſt the *Babylonians*, and ſhe denunceth aſſuredly the judgement of God to come vpon them. We learne by the example of this Church, from what affection, any imprecations and threatnings whatſoever, ſhould proceede againſt Gods enemies; That is, from an heavines and ſorrow of the heart, and not frō any light motion of the mind. For when they come from ſorrow & heavines, then indeed they are heavie, and in their owne time, they bring on a ſure judgement; otherwiſe, they are but light, and they provoke God more to wrath againſt our ſelues, then againſt

our enemies. Marke, as concerning the Edomites; we read not that they, together with the Babylonians, overthrew the cittie of God, only they did ſhowt in allowing the Babylonians in the meane time, while they were deſtroying Ieruſchalaim, *O Babylonians* (laide they) *vncover, vncover*] And therefore they were involved in the ſame judgement with the Babylonians. They who aſſent to the wicked, and perſecutors of the Church, either in word or in hearte; they are reckoned alſo in the number of the perſecutors, and ſhall bee together judged with them. Then, as concerning the Babylonians, not only they denunce the judgment againſt them, but bleſſednesse is pronounced alſo, and promiſed vnto the inſtruments and executors of that judgement to come *Darius Medus*, & *Cyrus*, to the end that we might know, that thoſe are bleſſed who execute the work of GOD diligently, as contrariwiſe, *they are curſed, who doe the worke of*

God

God negligently: Blessing is pronunced vpon them also, who, notwithstanding had not so much God before their eies in that work, as the enlarging of their own Empyre. How much more shall they be blessed, who while they ar doing the work of the lord diligently, for the Lords sake himself they do it, that al the glorie of the work, may solidely & for ever, redound vnto him, Amen.

Proverb 10. *vers.* 7.

The memoriall of the just shall be blessed: But the name of the wicked shall rotte.

Isaiah 57. *vers* 1.

The righteous perisheth, and no man considereth it in heart: and merciful men are taken away, and no man vnderstandeth that the righteous is taken away from the evill to come.

Reuelat. 14. *vers.* 13.

Then I heard a voyce from heauen, saying vnto me, Write, Blessed are the dead, which hereafter die in Lord, Even so sayeth the Spirite, for they rest from their labours, and their workes follow them.

FINIS.

BRITISH
10 DEC 27
MUSEUM